



EARLHAM LECTURES:

1. A Compend of Christian Doctrine.
2. The Ritualistic Law and its Antitype in Christ.
3. History of Christianity to Constantine.

By

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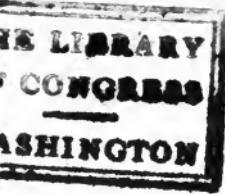
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RICHMOND, IND. :

NICHOLSON & BRO., PUBLISHERS.

1885.

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In the office of the Librarian of Congress at Washington, D. C., 1885,
By BARNABAS C. HOBBS.

M. CULLATON & Co., PRINTERS,
Richmond, Ind.

INTRODUCTION.

The following pages are a brief of modern and New Testament Theology as the writer has read and accepted it. It is commended to the acceptance of the reader who seeks to know the truth.

The purposes of God in redemption are many sided in their adaptation to the condition of man in the epochs of his history, and they are multiform in blessing. The Redeemer of men has looked to the wants of every kindred, tongue, and people, young and old, wise and ignorant.

There are foundation doctrines on which all parts of the superstructure must directly or indirectly rest, and the following pages are formulated with that as a leading thought. How well he has succeeded he must leave for the reader to judge.

Many valuable helps have been found in the terse and concentrated Compend of Theology by Amos Binney and Daniel Steele, D. D., and Merrill. He is also indebted to the Bampton Lectures by Edward Hatch, to Wakefield's Theology, Pressense's Early Years of

Christianity, Dean Stanley's Christian Institutions, Blackburn's Church History, Albert Barnes' Atonement, together with a large number of valued authors in the Society of Friends.

He has made it a chief purpose to concentrate much into small space, hoping what is presented may serve as a guide to more thorough examination of the subjects touched upon.

He does not claim to have attained to perfection, but trusts to the favorable consideration of the intelligent reader. He feels conscious that he has ventured upon a task which exposes him to the adverse criticism of many honest Christian believers, in respect to opinions which make differences in churches, but rejoices in the discovery of a large breadth of vital, saving, Christian faith common to all churches.

One fact rises above many: the more and better we are acquainted, personally, with Christ, the better we will know His doctrine.

A

CONCISE STATEMENT

OF

CHRISTIAN DOCTRINES

BY B. C. HOBBS,

BLOOMINGDALE, INDIANA.

1883.



GOD—JEHOVAH,

The *Creator* of all things and Father of all. *Lord, Ruler, or Governor.*

JEHOVAH, The incommunicable name ; signifying self-existence, eternity, almighty power, and He who confirms His covenants, *Savior, Redeemer, The Highest.*

HIS BEING

Considered under three titles,

FATHER, SON, AND HOLY SPIRIT.

Three Subsistences, having their separate offices, but are of one Substance.

THE FATHER, without the Son and Holy Spirit, would not be God.

THE SON, without the *Father* and *Holy Spirit*, would not be God ; and

THE HOLY SPIRIT, without the Father and Son, would not be God ; (*Cook.*)

But,

THE FATHER, with the Son and Holy Spirit, is God ;

THE SON, with the Father and Holy Spirit, is God ; and

THE HOLY SPIRIT, with the Father and Son, is God.

THE FATHER

is the original, ultimate and absolute authority, supremacy, and paternity.

THE SON,

is that subsistence of the Divine Being that *Communicates* with man—that *reveals the Father*, (See Paragraph Bible, John 1, 1,) the Word and Wisdom of God. He by whom the Father speaks to, and teaches the people of earth; He through whom the thought and utterance of the Father comes to us, John 1, 1; Heb. 1, 2; The Father created all things by the Son; Eph. 3, 9; has committed all judgment unto Him, John 5, 22; has laid the government on his shoulders, Isa. 9, 6; He upholds all things by the word of His power, Heb. 1, 3; by Him all things consist, Col. 1, 17; He was commissioned of the Father to “be made flesh” (to assume our material nature and manhood) and to dwell amongst us, John 1, 10; to bear our sins and bring in everlasting righteousness, Dan. 9, 24; and finally “to be Judge of quick and dead,” 2 Tim. 4, 1; 1 Pet. 4, 5.

THE HOLY SPIRIT

is the Spirit of the Father and of the Son. Their invisible and divine energy and power are found in Him. He everywhere acts potentially in nature, bringing about the results, which the Father and Son will.

He “moved upon the face of the waters” at Creation, Gen. 1, 2; He also “garnished the Heavens,” Job 26, 13; and by Him Christ performed His miracles, Mat. 12, 28.

The Son of God took our flesh upon Him by the Spirit, Mat. 1, 18, 20; by Him offered Himself to God, Heb. 9, 14; and by Him, He was brought again from the dead, Rom. 8, 11. He is now in the world accord-

ing to the promise of the Father and of the Son, John 14, 16, 26; 16, 7; 15, 26, as a convicting, enlightening, quickening, regenerating, and cleansing power for sinners, and as a comforter and teacher to His believing church, and their "wisdom, righteousness, sanctification, and redemption," Isa. 42, 6, 7; 1 Cor. 1, 30; John 6, 63; Rom. 8, 2; 8, 11, 13, 23, 26; 2 Cor. 3, 6.

He strengthens His people by strength in the inner man, endues with power from on high, "that we may be filled with the fullness of God," Eph. 3, 19. He bears our prayers to the Son and Father and gives their answer to the soul. He is God with us. He gives us life and breath and all things. He *fills all things*, Eph. 4, 10; Psalms 139, 8. He speaks not of Himself but of the Son and Father, John 16, 13. He inspired holy men to write the Scriptures, and is the interpreter to the souls of them who read: 2 Tim. 3, 16; John 14, 26.

ERRORS RESPECTING THE HOLY SPIRIT.

1. Attributing the operations of nature; the origin and growth of plants and animals, life, health, and all things which we call natural, to a law and power inherent in matter, instead of ascribing them to the omniscient, omnipotent, and omnipresent energy, intelligence, and purpose of God through the Eternal Spirit.

2. That the light of the mind in the discovery of truth the sensibility of the conscience, the delights and remorse of the soul are altogether natural, and that we are, in our spiritual experiences, unconscious of the presence or influences of the Holy Spirit in the soul.

Answered, John 16, 8 ; John 14, 16, 26 ; 15, 26 ; Isa. 51, 12 ; 66, 13 ; Rom. 8, 16, 27 ; 1 Cor. 2, 10, 11 ; Job 32, 8, etc. We can not know our special duty or calling in the world but by the revelations of the Spirit. The testimony of Jesus is the Spirit of prophecy, Rev. 19, 10.

ERRORS RELATING TO THE TRINITY.

1. That there are *three persons in the Trinity*. Erroneous because the idea of *three persons* destroys the idea of *unity*, and on the other hand to designate the three as three *Members*, destroys the idea of *plurality*. To avoid both extremes we may safely accept Joseph Cook's distinctive terms, "Three *subsistences* but of *one substance*." Jesus tells us, John 5, 37, Ye have neither heard His voice at any time nor *seen His shape*. We should not indulge the imagination beyond the knowable. We can see personality in the *Man Christ Jesus*. We can there safely rest.

MAN,

Created in the image of God. Has spirit, soul and body. He is finite or limited in his spiritual powers, but to be in the image of God requires that he should be immortal. Man is, therefore, indestructible and eternal. His body is mortal until the resurrection. He is a compound of Spirit, Soul and Body ; a plurality in unity.

SPIRIT—translated from the Greek *Pneuma*,—breath, air, sensation. It is often used in a comprehensive sense including sensibilities, intellect and will. Paul makes the true Psychological distinction in terms in

1 Thess. 5., 23, where he describes the complete manhood under the three heads, *Spirit, Soul and Body*. It there distinctively means *sensibilities*,—*moral feelings*; has reference to conscience, love, hatred, joy, peace, consciousness, etc. It is the part of our being “ which apprehends realities intuitively—without reasoning upon them. With it we touch, see, serve, worship God,” John 4, 23, 24; Rom. 1, 9; 1 Cor. 6, 17; Rev. 1, 10; et al.

SOUL—Greek *psyche*—embraces the intellect and will, —man’s rational nature.

BODY—The tabernacle of the spirit and soul:—the material organism by which we know each other in this world, and conduct the work of life. (Ellicott.)

Man was made upright: Eccl. 7, 29; in the Divine image and purity,—holy. He was an accountable probationer under God’s Law. He was forewarned that by breaking this Law he would incur Death—Death to his life unto holiness—and by consequence death to the Body.

Man was deceived by Satan, willingly obeyed him, and fell. His whole spiritual being became sinful. The whole race of Man was then in Adam; and, consequently, his descendants inherited his evil nature. “By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned.”

DEATH and LIFE have each two definitions. There is a *death* to holiness, and a *death* to sin, and a *life* to holiness, and a *life* to sin. When we are dead to holiness we are alive to sin, when alive to holiness we are dead to sin.

Man being in the image of God, is *immortal*, therefore he could not die as regards the activities of sensibility, intellect and will, though his life to holiness and purity died in the fall. Gen. 2, 16, 17; Rom. 5, 12; 6, 23; Heb. 2, 4; Rom. 5, 12; 1 Cor. 15, 22; Eph. 2, 3, 5; Job 15, 14; Psalms 14, 2, 3; 51, 5; 58, 3: Sin is not inherited, only a corrupt nature, and each person is held accountable for his own sins. Deut. 24, 16; 2 Kings 14, 16; Prov. 11, 19; Ezek. 18, 4, 20; Jer. 31, 30; Rom. 1, 20, 21; Jer. 31, 30; Rom. 1, 20, 21; John 3, 19, 20.

ANGELS.

ANGEL means *messenger*, or *bringer of tidings*. The term is applied to those intellectual, spiritual beings, whom God makes use of as His Ministers to execute His orders, Rev. 23, 8; To Christ who is the Mediator and Head of the church, Zech. 1, 12; Rev. 10, 1; To ministers of the Gospel who are ambassadors for Christ, Rev. 2, 1; 3, 1, 7; To such whom God employs to execute judgments, Rev. 15, 8; 16, 1; To Devils, Mat. 25, 41; 1 Cor. 6, 3.

All angels were first created good. Some by keeping not their first estate, fell, and were cast out of Heaven, and leaving their own habitation, had another place prepared for them, where they are “reserved in everlasting chains, under darkness unto the judgment of the great day,” Jude 6; Mat. 26, 41; Rev. 20, 10. Wicked Angels are called

DEVILS.

They are the enemies and tempters of the human race, especially Christians, whom they desire to deceive and devour, 1 Pet. 5, 8; Their Chief is called Abaddon in *Hebrew*; Apollyon in *Greek*; that is, *destroyer*,—Rev. 9, 10; Angel of the Bottomless Pit,—Prince of Darkness, Eph. 6, 12,—A roaring Lion, and an Adversary, 1 Pet. 5, 8,—A Sinner from the beginning, 1 John 3, 8,—Beelzebub, Mat. 12, 24,—Accuser, Rev. 20, 10,—Belial, 2 Cor. 6, 15,—Deceiver, Rev. 20, 10,—Dragon, Rev. 12, 7,—Liar, Leviathan, Lucifer, Murderer, Serpent, Satan, Tormentor, The God of this world. He uses all his arts to ruin men, acting the part of deceiver and Liar.

He was, perhaps, the leader in the rebellion. In Mat. 8, 29 to 34, and Mark 5, 1-21, and Luke 8, 26-40, it is evident that they were well acquainted with Jesus in Heaven, and understood and were expecting a judgment at the Last Day, and feared His presence. His power over them, vast as may be their numbers, is also clearly seen. We may know that when temptation and trial comes to us He will make a way of escape, in spite of spiritual foes. Christ was tempted as an example unto us. Hunger, thirst, discouragements, temptations, poverty, and forbidden desires may assail the Christian, but as he learns how to maintain his integrity, he will accept these trials as intended to prove his confidence in the sufficiency of the Holy Spirit to keep him in perfect peace whose mind is stayed on Him.

Their number in one man was said to be legion,

Mark 5, 9. A legion is from 3,000 to 5,000. How vast then their number! Possibly much greater than the inhabitants of the earth, Rev. 12, 9, 10; 2 Cor. 6, 15; 1 Pet. 5, 8; Rev. 19, 19; Mat. 12, 24; Rev. 12, 7; 2 Cor. 4, 4; John 8, 44; John 12, 31; Eph. 2, 2; Rev. 12, 9; 1 Thess. 3, 5; Mat. 13, 19, 38.

Let us then at once accept, as sound doctrine, that the demons spoken of in the Bible were and are personal intelligences, fallen Angels, and await a judgment in time to come, and that our Redeemer has all power over every form of evil, internal and external, and over every wicked intelligence among men or fallen angels, Mat. 28, 18.

THE GOOD ANGELS

Were created by God, before the Heavens and the Earth were made, Job 38, 4-7. They witnessed the work when the Father laid the foundations thereof, measured it, and stretched the line upon it. Then the morning stars sang together and all the sons of God shouted for joy. They are called the Angels of God in Gen. 28, 12, and Holy Angels in Mat. 25, 31. Humility and obedience mark their character. When Michael the Archangel was invested with great power, contending with the Devil, when he disputed about the body of Moses, he "*durst not bring against him a railing accusation, but said the Lord rebuke thee,*" Jude 9. See 2 Pet. 2, 11; Dan. 10, 13-31.

At the last day they will all come with the Lamb that was slain and is alive to the judgment. They are ministering spirits sent forth to minister for them who

shall be heirs of salvation, Heb. 1, 14. They were present at the birth, resurrection and ascension of Christ, and rejoice with Him when sinners are saved, Luke 2, 10; 15, 10; Mat. 28, 5-7; and were made a cherubim to guard the entrance of man into Paradise, Gen. 3, 24, as well as to be messengers of God to prophets, patriarchs, and holy men in every dispensation.

The *worship of angels* is forbidden, Rev. 18; Col. 2, 15; They, like men, are limited in knowledge, 1 Pet. 1; 11, 12. They worship and adore the Lord God and the Lamb forever, with the redeemed of Earth, Rev. 5, 12. They are instructed in the Divine councils towards men, Dan. 9, 22, 23; 10, 11; 5, 19; 2 Sam. 14, 17-20; Gal. 1, 8; 1 Cor. 13, 11. They are commissioned by God to execute His purposes in the earth, Isa. 37, 36; 1 Chron. 21, 14-30; Num. 22, 31; Dan. 6, 22; 3, 27; Eze. 3, 14; Jonah 1, 17. They are unequal in glory, 1 Cor. 15, 39, 40. They are God's reapers, Matt. 13; Rev. 14, 18-20. See Charlotte Elizabeth on *Principalities and Powers*.

Man's soul qualities in the fall, became Satanic; corrupt, spiritually dead, but *alive* to sin and uncleanness. The earth was cursed for man's sake, and all flesh became condemned of Heaven.

Man's soul and body were lost, and both soul and body needed a Savior.

Man was still a thinking, rational intelligence, possessing Intellect, Sensibilities, and Will, but his spiritual eye was morally blind, his ear deaf, his sensibilities benumbed, his conscience defiled, and the whole nat-

ural inclination was downward. He could still, however, act and think for himself. The Lord never took from him the freedom of his will. "He could take the affirmative or negative of every moral question."—(*Binney.*) No power of the Almighty, no causation behind his will, no combination of circumstances, prevents the free exercise of his choice. It is the decree of his Creator that his will shall be free. This was essential to be in the image of his Creator. The truth of God was shown him before he fell. He chose to disobey, and the fault rests with him. He is, in like manner, morally accountable for his conduct to-day. He can obey or disobey, and risk the consequences.

PROOF OF MAN'S FREE WILL.

1. CONSCIOUSNESS: "I know I am free, and that is the end of it."—*Dr. Samuel Johnson.*

2. "Such freedom is involved in the feeling of moral obligation, and in the sense of guilt for our misdeeds."

"If man be punished in the future state, God must be the punisher."

"If God be the punisher, the punishment must be just."

"If the punishment be just, the punished might have done otherwise."

"If the punished might have done otherwise, they were free agents."

"Therefore, if men are to be punished in the future world, they must be free in this."

If this Logic be not true, we are creatures of fate, and God has *ordained* what we call *sin*. While man's

will is free, the grace of God is persuasive, not compulsory.—(Binney.)

ATONEMENT. (Hebrew, *Covering*).

Atonement, means “*expiation* ;” “satisfaction or reparation made by giving an equivalent for an injury, or by doing or suffering that which is received in satisfaction for an offence or injury,” so that the injured party can pardon the offender, and they can be restored to friendship and good will.

There is, in human government, no service attended by so many difficulties and important considerations as that of pardoning a law breaker. Albert Barnes makes the following clear summary of them :

“An Atonement must relate to one or all of the following things : to the *law* itself, that its *authority* may be maintained ; to the *penalty* of the law, that the object contemplated by the penalty may be secured ; to the offenders in whose behalf it is made, or who are to receive the avails of it, that it may make their reformation and future good conduct certain ; to the community, that it may have nothing to apprehend if the guilty are pardoned ; and to the character of the Lawgiver, that that character may stand fair before the world, and be such as to inspire confidence, if the just penalty of the law is remitted.”

Atonement for men, who are condemned by the divine Law, and held *guilty of death* must look to the *penalty* of the law ; to the character and majesty of the Lawgiver, to His purity, love, mercy, justice, and holiness ; to the exceeding sinfulness of sin, to the refor-

mation and restoration of the condemned, to the Society they must associate with when pardoned, and adopted into God's family; and to inspiring them with a Godlike hatred of sin and all unrighteousness, and a love for a holy, pure, obedient, and Godly life on earth and in Heaven.

The Lord saw that what was done for man's restoration, must stand well in the sight of His redeemed, and in the sight of all His holy angels in Heaven through eternity.

Among men, certain conditions are essential before crime can be pardoned. The offender must show sorrow for the injury done, and, as much as in him lies, make restoration, and ask for pardon, giving assurances that his conduct in future shall be such as will entitle him to love, friendship, and respect. The offended neighbor forgives. They can then embrace each other in fraternal love. Pardon, on any other basis, fails to accomplish its purpose in the offender. Should the Divine Lawgiver aim any lower than this?

But reconciliation with God is far more perfect than man's. Its purpose is not only to pardon the sinner, but to present him faultless before His throne, justified, sanctified, and holy.

Again, when there is in the nature of the offence a complete separation in feeling and thought, it is very difficult for men to approach each other without a third party to act the part of mutual friend, honoring the offended one while he loves the offender and seeks his restoration. The best "Daysman (Job 9, 33) or *umpire* must be empowered to decide the cause when there is mutual consent, and 'to lay hands' with auth-

ority to enforce the sentence and to compel submission."—(*F. C. Cook*). He must be a person, who, in his anxiety to have the parties reconciled, *at-one-ment*, is willing to leave his home and plead with the offender, to humble himself, to entertain a proper sorrow for what he has done, and to go with him to the offended party, to confess his fault, and offer an honest pledge to conduct himself properly towards him in the future. It often happens that indebtedness or other injury calls for *payment* or a penalty which the guilty can not meet, and when the intercessor satisfies the demands and penalties of the case by self-sacrifice, whatever and however may be the requirement to satisfy justice so that mercy can come in, the demands of an atonement are properly met.

Under Roman law, we are told, that when the soldier on guard should let a prisoner free he must suffer the penalty of the crime for which the sinner was guilty. The Jews had an ordinance that on the day of atonement when the Paschal Lamb was slain, a condemned prisoner was to be set free. A clear type of redemption by substitution is shown by this ceremony. If Jesus was crucified, the sinner would go free, but if Jesus was released, the sinner would have perished. See *Isaiah 53*. When Isaac was condemned to die and was bound to the altar to meet the demands of God's Holy Law, he was spared by a sacrifice prepared of Heaven to bleed and die in his place.

When man broke the golden chain that bound him to his Creator, when he transgressed the Divine Command, he lost his *life to holiness*, and spiritually DIED.

The nakedness of his guilt was seen in Heaven. The

Lord saw that it was not the sin of presumption or of deliberate rebellion, but that man was deceived in the fall. There was then a door for love and pity to enter and plead for him, Isaiah 63, 9. But justice could not be set aside. Man was condemned by the Law of God, and His commandment is good and just and true. Rom. 7, 12. Reconciliation must be brought about in such way as will satisfy the Law. Rom. 1 to 7 ch. The penalty of the Law was DEATH—death spiritually to the soul and by *consequence to the body*. (See Barclay's Apology, Prop. 5, sec. 5, obj. 3. Death is an escape; the righteous *gain by death*, Phil. 1, 21). Reconciliation must be made on such terms as will vindicate God's Righteousness. It must be RIGHT. Man had no clean offering that would atone for sin. The Law demanding justice, and justice demanding that the debt and penalty of sin must be paid, and no man being found able to meet the demands of the Law, all men must remain unjustified because they could not be acquitted of guilt. Isaiah 59, 14 to 16. Restoration then must come, if it could come at all, from another source. Angels had no offering. They are God's messengers and but a part of His Creation. None but the Eternal Son of God, in whom are all the riches of the Father. Then the Son said: "Lo I come, in the volume of the Book it is written of Me, I delight to do Thy will, O, My God; yea, Thy Law is within My heart." Psalms 40, Heb. 10, 7.

The Father accepted the offered ransom. In doing so "He committed all judgment to the Son, because He is the Son of Man," John 5, 22, 27; He prepared His body for an offering for sin and uncleanness, Heb.

10, 5; that *holy thing*, born of the daughter of Eve, should be both the son of Mary and the Son of God. He would bruise the Serpent's head, though He would Himself be bruised.

The Father and the Son gave thus to a fallen world a covenant of mercy by which the debt of sin would be paid, a ransom purchased by the gift and offices and blessings of the Holy Spirit, who would be their Cleanser, Quickening Presence, Sanctifier, Teacher, and Comforter. By this covenant and purchase the Grace of God would appear to *all men*, teaching us that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and of our Savior Jesus Christ, who first gave Himself by promise to the nations before his advent, so that redemption could go on by faith in His promised coming, as He has redeemed us by His coming, from all iniquity, thus purifying unto Himself a peculiar people zealous of good works." Titus 2, 11-14; Isaiah 42, 6, 7.

They without us could not be made perfect, Heb. 11, 40; *i.e.*, Their redemption could not be perfected until Christ perfected ours. It may be seen that the Old Testament and the New should both be read as one. By the one offering he perfected forever them that are sanctified, before and since His passion. Heb. 10, 14.

This was God's covenant freely offered to man. But like all other covenants it would be of no force, though the price of redemption should be paid, unless accepted and its conditions complied with by the party to whom it was offered. It had a man side as well as the Lord's

side. The Lord has made His part perfect, and waits with redeeming love for the unsaved to become reconciled to Him and receive His blessings.

Man, on his part, must accept the terms offered. He must repent and desire deliverance from sin and uncleanness. He must turn to God in faith, "believing that God is, and that He is a rewarder of all those who diligently seek Him;" faith in the atoning blood of a crucified Lord; faith that takes hold of the blood as the ground of blessing; faith that trusts in God's eternal truth; faith that will lead the repentant sinner to the foot of the cross; faith that is alive to the necessity of fleeing from the wrath awaiting the unsaved; faith in the abundance of God's love and mercy; faith that repudiates all self-righteousness, and looks to the help of the Holy Spirit, that when the life to sin is crucified he may rise with a risen Savior into newness of life.

Let not the reader suppose that by a finished work is meant a finished salvation. The finished sacrificial atoning procuring work was made complete when He cried upon the cross, "It is finished, and gave up His Spirit." When He "rose from the dead and ascended into Heaven, He *sat down* on the right hand of God," Heb. 10, 12; 1, 3.

The priesthood under the Law never did a finished work at the altar, so they were never permitted to set down at their work.

Salvation being purchased, and the ransom being made to the Lord in righteousness, Mat. 3, 3, the riches of the atoning gift are in Heaven with the Father, Heb. 10, 10, ready and waiting for all people

to receive according to Christ's last Will and Testament.

He told His disciples that if He went not away the Comforter would not come. If He did not die for sinners, no comfort could be brought to the sinner even by the Holy Spirit, John 16, 7. Without the shedding of blood there is no remission of sin, Heb. 19, 22.

What Christ did for us outwardly as an offering for sin, as an atonement on the cross, as a High Priest on earth, is a perfect, essential, *procuring work*, which brought to man the *second essential, spiritual, cleansing work in the soul*, by His Eternal Spirit, which He has been carrying on in every age, and will carry on to the end of the ages.

The first great purpose of the atonement, then, was to make way for the *second*. The first would have been fruitless without the second, and the second could not have been without the first.

Salvation rests on the offices of Father, Son and Holy Spirit. It has already been shown that the

HOLY SPIRIT

was associated with the Father and the Son in the creation. The Spirit was with the old world reconciling sinners to God. Faith was made to them the substance of things hoped for and the evidence of things not then seen. Men then, as to-day, were saved by faith, and by the cleansing power of the Holy Spirit. The Spirit has always carried on the cleansing work within. Divers washings and carnal ordinances and bloody offerings never could make the comers thereto perfect; never could cleanse the soul. The Spirit was

the cleansing power. This ought to be a self-evident truth. When Christ said to Nicodemus, John 3, 1, "Ye must be born again"—"born of the Spirit," He uttered a truth of the ages. The Second Adam is, and has been to man since the fall, a *quickening Spirit*. This applies, equally well, to both soul and body. As in Adam all die, even so in Christ shall all be made alive. The purpose of the Second Adam was to be the progenitor of the redeemed who must be born again. There is an important distinction in the work and offices of the Holy Spirit before and after reconciliation and pardon. His first work is conviction, inducing repentance, contrition, prayer for mercy, forgiveness and acceptance. When we become pardoned we are justified. He then becomes our Comforter, Sanctifier, Teacher, and Keeper. The inward illumination of the Holy Spirit, revealing to the soul its own lost condition, and the all-sufficiency of Christ, can alone enable men to see His infinite excellence and glory. To the eye of natural reason He must ever appear without form or comeliness, Mat. 16, 17; 1 Cor. 2, 14. No one ever came on such an errand of love as the Savior; and no one ever received such treatment at the hands of sinners, John 1, 11.

"The knowledge of Christ has a justifying and saving efficacy, because it is the knowledge of an atoning sacrifice for sin. When the doctrine that Christ "bare the sin of many" is left out of the Gospel, it becomes "another gospel and has no longer any power to sanctify and save the soul."—*Notes American Tract Society on Isa. 53.*

A new birth implies

REGENERATION.

Regeneration is the work of the Holy Spirit. Whether a sinner is saved quickly or slowly, an important work must be done in him which he cannot do himself. Man by nature is dead and must be quickened into life; blind and must see; deaf and his ears must be unstopped; unclean and must be cleansed, purged; a sinner and must be reconciled, pardoned, justified, sanctified, made holy before he can enter the gates of the celestial city. This is pre-eminently the work of the Holy Spirit. Paul says, Rom. 5, 10, "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." The Lord Jesus commissioned the apostles to preach the Gospel to every nation, baptizing them into the name of Father, Son, and Holy Spirit; the offices of each and all being essential in salvation.

While the Son satisfied divine justice by His one offering for sin, the Holy Spirit is our Scape Goat to cover, hide, or bear away our sins by virtue of Christ's atoning blood.

Peter describes the four steps to be taken to reach the blessing of regeneration:

1. "Repent"—be sorry for your sin,
2. "And be converted"—turn to God the Lawgiver for pardon.
3. "That your sins may be blotted out"—by the blood of the Lamb.
4. "And the times of refreshing come from the presence of the Lord."

The first two are man's work in completing the covenant; the second two are the Lord's work by His Holy Spirit.

While a sinner, man's face is turned from God. He must look towards Him for pardon. This is the Scripture meaning of the word Conversion. Man must put himself in this dependent condition to receive mercy and pardon by the blotting out of his transgressions, which brings to him justification, sanctification, adoption, redemption, and a life unto holiness.

John 3, 16; 1 John 4, 9; Mat. 20, 28; 2 Cor. 5, 21; 1 Tim. 2, 5, 6; Heb. 2, 9, 10; 9, 12-15; 1 Peter 1, 18, 19; Job 19, 25; Psa. 16, 9, 11; John 3, 15, 36; 10, 10; 18, 2, 3; Isaiah 53, 4-8; Gal. 3, 13; 4, 4, 5; Psa. 32, 1, 2; Rom. 4, 7, 8; Mat. 20, 20; John 1, 29; Rom. 3, 25, 26; 1 Cor. 15, 3; 2 Cor. 5, 18-20; 1 Tim. 2, 5, 6; Heb. 2, 10-14; 1 John 2, 2; 4, 10.

ERRORS IN TEACHING THE DOCTRINE OF CONVERSION.

1. To say that it is instantaneous. If we mean by conversion salvation, *i. e.*, conviction, repentance, turning to God in faith for pardon, regeneration, cleansing and pardon, the beginning and end are not at the same instant.

2. If we use the word in the Scriptural sense, *turning* to God for pardon and blessing, it often takes much time to turn, and when turned, we must wait the *Lord's time* which may require restoration, and reconciliation with neighbors. The Lord finishes His work at a *moment of time*. This *moment* is the *crossing* of the line which separates *saved* from *unsaved*,—the *transition point* in salvation. *Pardon, justification, and*

adoption are simultaneous and *momentary*. The error lies not in the *thought* but in the *use of terms*. Many persons can not tell when this exact period has occurred, but are conscious that they are saved. We may cross the line which separates two States. We may or may not know when, and yet be assured that the line has been passed. A want of correct and definite teaching causes many doubts, fears, and discouragements, when there should be thanksgiving, rejoicing and assurance of faith.

ERRORS RELATING TO REGENERATION.

1. That it is cotemporaneous and identified with water baptism administered by persons ordained by men. *Refuted*: Acts 16, 30, 31: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 13, 38, 39: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." Rom. 6, 1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 10, 9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Eph. 2, 8; 1 John, 5, 10.

2. That Regeneration is attained by a determination of the will of the believer.

Gen. 6, 5: "And God saw that the wickedness of man was great in the earth, and that every imagina-

tion of the thoughts of his heart was only evil continually." Job 14, 4: "Who can bring a clean thing out of an unclean? Not one."

Isaiah 1, 5, 6: "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." Jer. 13, 23: "Can the Ethiopian change his skin, or the leopard his spots? Then may you also do good who are accustomed to do evil."

ERROR: That the HOLY SPIRIT is not in the sinner's soul until after his conversion and justification. He only shines *into* the sinner's heart and shows him what he must do.

This assumption is unscriptural and untrue. Unscriptural because the Scriptures say He is (John 1, 9) "The *True Light, which lighteth every man that cometh into the world,*" and "*Shineth in the darkness;*" and the darkness apprehended it not." John was to "bear witness of the Light." His witness was, "Behold the Lamb of God which *taketh away the sin of the world,*" John 1, 5, 9, 29. And again, 2 Cor. 4, 6: "Seeing it is God, that said, light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

There is an important difference in the meaning of "in" and "into." The sun shines *into* our houses. Christ by His Spirit shines *in* our hearts; *i. e.*, He, *in our hearts*, SHINES, illuminates them, gives spiritual discernment. *Into* is a preposition of motion, indicating from *without* to *within*, while *in* denotes position.

If the "Light," in these references, is not Christ Himself but simply an *emanation separate from Himself*, then we must not associate with it any aid to the sin-sick soul but sight. Christ can not work where His Spirit is not. If the sinner has not Christ as a "Seed" of Holiness, life, purity, and truth, which are its fruits; as a "Leaven" to change his whole nature; as a "Refiner" to melt, separate, and purify; as the "Creator" to make the heart and spirit *new*; as a "Baptizer" to wash away sin and uncleanness; as the "Resurrection and the Life," then man when spiritually dead must raise himself from the dead, open his blind eye, unstopp his deaf ear, cleanse his conscience, throw off or purge out his uncleanness, and kindle a divine life in his own soul, by the exercise of his will power, for he has ruled the Omnipresent Divinity out of his soul, and must do this work himself. When the Ethiopian can change his skin, and the leopard his spots, "then may ye also do good that are accustomed to do evil," Jer. 13, 23.

When the Divine Cleanser came to earth He went *into His Temple when defiled*, and not only reproved the buyers and sellers, but "cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves," Mat. 21, 12. He does the work himself. Man must be the passive recipient. Christ is the first and the last; the beginning and the end in the work of redemption, John 16, 8-10; 8, 9, 12; 6, 44; Mat. 13, 19-23; Heb. 8, 10-12; Rom. 5, 20, 21; John 5, 20-26; 1 Cor. 15, 45; John 2, 13-17; Mat. 13, 31-33; Titus 3, 3-6. The Holy Spirit talked with Adam by soul lan-

guage and inspired him with hope while in his guilt. In like manner He talked with Cain. He went to the spirits that are now in prison, and preached to them, "a long while ago, in the days of Noah, while the ark was preparing;" and in like manner He preaches to the nations of men to-day, 1 Peter 3, 18-20; Rom. 2, 15. "Behold, I stand at the door and knock; if *any man* will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me," Rev. 3, 20. Where is the door by which God enters the soul? Every intelligent Christian will tell us, He enters through the CONSCIENCE. Where is the *conscience* if not in the heart, in the depths of the soul? Where Christ knocks and His Light shines in darkness and the darkness comprehends it not. Where comfort *comes to us and leaves us—goes away*. Where pain and remorse *come and go*. Where the sense of the divine presence *comes and goes*. Where the Spirit pleads with us to treat Him not as an unwelcome guest, but as one altogether lovely. We need to study figurative language in which Hebrew prophecy and poetry abound.

Relationship is spoken of as near and remote. Desirable things are *near our hearts*. We think evil thoughts are *far from us*. A special friend is our *right hand man*. Christ sits on the *right hand* of the Father, and yet He dwells *in the Father* and the Father in *Him*, and in *Him* dwells all the *fullness of the Godhead bodily*; some desires and thoughts get down into the *bottom of our hearts*, etc., etc.

ANOTHER ERROR is, the supposition that there inheres in man's nature a divine seed separate from the Holy Spirit, as a part of man's being, which is unextinguished

by the fall, and by culture and development, "little by little" will transmute man into a state of favor with God. That by this growth and training and confirmation of habit, he *will ultimately become pardonable*.

This mythical assumption is equally absurd with the opposite one that the Holy Spirit is not in the sinner's heart till after conversion. One is as reasonable as the other. William Penn has set this last question to rest. He says: "Therein the love of God appeared, that He declared His good will thereby (by Christ's sacrifice for sin) to be reconciled; *Christ bearing away the sins that are past*, as the scapegoat did of old, NOT EXCLUDING INWARD WORK; for till that is begun, none can be benefited, though *it is not the work*, but God's free love that remits and blots out, of which the death of Christ, and His sacrificing of Himself, was a most certain declaration and confirmation. In short *that* declared remission, to all who believe and obey, for the sins that are past; which is the *first part of Christ's work*, (as it is a king's to pardon a traitor before he advanceth him,) and hitherto the acquittance imputes a righteousness, (inasmuch as men, on *true repentance*, are imputed as clean of guilt as if they had never sinned,) and thus far justified; but the *completing* of this, by the working out of sin inherent, must be by the power and Spirit of Christ in the heart, destroying the old man and His deeds, and bringing in the new and everlasting righteousness." (See Evans' Exposition, Phil. Ed. 1849, p. 73-4).

The great seal to Christianity is the Resurrection and ascension of our crucified Lord. Had He remained in the grave, our hopes would have remained buried

with Him. The price of our redemption would have been paid, but we would not have been saved. Our ransom was purchased by His death, but we are *saved by His life*. We have a risen, a living Lord in Heaven to-day, who “ever liveth” to make intercession for His people. The merits and purchased riches of Christ’s atonement on the cross are saved in Heaven for us. They will not be ours until we can legally inherit them. The atonement is SUFFICIENT as an *atonement*, but becomes EFFICIENT only when we, by the help of the Spirit, are made ready to receive the blessing. A FEAST may be PREPARED, but we must EAT to make it OURS. We can not inherit the blessing until we become SONS—sons of God and joint heirs with Christ.

Ishmael was rejected because he was not a *legal heir*. He could not claim a lawful birth. Isaac inherited the blessing, being a *son*, and not a *servant*. Esau had a *birthright* and *sold it*. Some people at this day lose the inherited blessing, and a fatal step may be deliberately taken that can never be retraced. Jacob aspired to the richest blessing. He bought it at a price, and had a legal right to answer when Esau’s name was called.

But we, to inherit, must have the condemned life slain, crucified, and by repentance toward God and faith in the Lord Jesus Christ, be baptized into the death of Christ, therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, Rom. 6, 2–6. Whoever has known a death unto sin, and has risen with Christ into newness of life, has been born again; born

of the water of the river of life that flows out from the Paradise of God and of the Spirit "by the washing of water by the Word." The moment the cleansing work is done he receives pardon from his Divine Lawgiver, his soul reflects the image of the Son of God, his name is blotted out of the record of a sinful life by the blood of the Lamb, he receives a new name registered in the Lamb's book of life, and thenceforward belongs to God's family. He is a son and heir. A new name is written upon his forehead. His countenance shows he is a Christian. *Pardon is instantaneous.* It ever is, though it may be delayed by doubts, fears and rebellion. Sometimes the Holy Spirit entreats for years—sometimes months or days. The work was hastened on the cross. Redemption, on the Lord's side, has long been perfected. He is waiting for us to receive it. He is pressing us into the kingdom. He loves to hasten the work.

How many there are, notwithstanding atonement for sin has been made, and a jubilee proclaimed throughout the land to the home-born and the stranger, yet prefer servitude to freedom, and remain bondsmen to sin forever, Lev. 21, 5, 6. The Lord does all that love and mercy can do. The fault rests with the sinner, if unsaved.

ERRORS

IN CONNECTION WITH THE ATONEMENT.

1. That a part of mankind are predestined not to have the offers of salvation.

Refuted. 1. Isaiah 55, 1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no

money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price." Isaiah 45, 22: "Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else." Acts 17, 30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." Rev. 22, 17: "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come; and whosoever will let him take the water of life freely."

2. ERROR. That the Father's wrath toward sinners was appeased by Christ's sufferings. *Answer:* The Father was the Author of redemption. "In His love and in His pity He redeemed them." "His righteousness, it sustained Him." No man hath greater love than this: "that he would die for his enemies."

3. ERROR. That the atonement is meritorious only as an exemplary pattern of self-sacrificing love.

Refuted. Acts 20: "Take heed * * to feed the Church of God which He hath purchased with His own blood."

John 1, 29: "Behold the Lamb of God which taketh away the sin of the world." Eph. 1, 7: "In whom we have our redemption through His blood, the forgiveness of our trespasses," etc.

Col. 1, 14: "In whom we have our redemption, the forgiveness of our sins."

4. ERROR. That the sufferings of Christ were exactly equal to the sum of the sin and uncleanness of all the people of the world.

Refuted. We can not safely formulate any mathematical equation of the subject. We are told "where

sin abounded grace does much more abound." For what we know it would have required as full and complete salvation for one as for a Billion.

5. ERROR. That the Divinity died upon the cross.

Refuted. The idea is too absurd to notice, if some did not entertain it. If we believe the spirits of men or of angels are subject to death, we are Sadducees. They believed that our souls are annihilated at death, and that angels had but a temporary existence. But to think the Divinity could die destroys faith in God. The assumption is unscriptural. Col. 1, 21, 22: "And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath He reconciled, in the *body* of His flesh through death, to present you holy and unblamable and unreprovable in His sight."

1 Peter 1, 18, 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers: but with the precious *blood* of Christ, as of a lamb without blemish and without spot." Acts 20, 28: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with *His own blood*." 1 Pet. 3, 18: "[F]or Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in *the flesh*."

Heb. 10, 5, 10: "Wherefore, when He cometh unto the world, he saith, Sacrifice and offering Thou wouldest not, but a *body* hast Thou prepared me: by the which will we are sanctified, through the offering of *the body* of Jesus Christ once *for all*." 1 Pet. 2, 24: "Who His own self

bare our sins in His *own body* on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. 4: "Forasmuch then as Christ hath suffered for us in the *flesh*, arm yourselves likewise with the same mind; for He that hath suffered in the *flesh* hath ceased from sin."

The early Friends always denounced this error in a very summary way.

ERRORS CONCERNING FAITH.

1. ERROR. That it is God's sovereign bestowed *gift*, instead of an *endowment*.

Refuted. Our Creator endows us with *reason*, *imagination*, mental powers. He bestows grace or favors. The Holy Spirit gives strength to our powers. "Lord, I believe. *Help Thou my unbelief*" (my *weakness* of belief). We are responsible for our faith, as we are for the right use of our eyes and ears. We must believe to be saved. Mark 16, 16: "He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be condemned." 2 Thess. 1, 12: "That they all might be condemned who believed not the truth." Heb. 3, 18, 19: "And to whom sware He that they should not enter into His rest, but to them that believed not?" So we see they could not enter in because of unbelief.

2. ERROR. That faith does not precede regeneration, and that the unsaved are incapable of exercising saving faith. That the saved exercise it after regeneration.

Refuted. John 3, 18, 36: "He that *believeth* on Him

is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Acts 10, 43: "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Eph. 1, 13: "In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation; in whom also, after that ye believed, ye were sealed with that holy Spirit of promise." Rom. 2, 16: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Rom. 3, 26: "To declare, *I say*, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus."

The above errors are deductions from the theory of election and reprobation.

JUSTIFICATION.

We have now considered some of the principal doctrines which are the groundwork of Justification, Sanctification, and Holiness. Each may now be presented in its proper order.

The purposes of Father, Son and Holy Spirit, and their separate offices have been presented, showing, in the language of R. Barclay, that Redemption is to be considered "in a twofold respect or state, both of which, in their own nature, are perfect, *though in their*

application to us, the one is not, nor can be, without respect to the other.”

“The first is the redemption performed and accomplished by Christ, for us, in His crucified body, *without us* ;” (*i. e.* redemption for sin;) “the other is the redemption wrought by Christ in us;” (Redemption from sin;) “which no less properly is accounted a redemption than the former. The first, then, is that, whereby a man as he stands in the fall, is put into a capacity of salvation. * * * * The *second* is that whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favor, and friendship with God.” Ev. Expos., p. 46.

This second part of the work Christ accomplishes by His Holy Spirit. It is the work of baptismal regeneration, whereby we become the sons of God and joint heirs with Christ, by *pardon* and *adoption*. When we reach this experience we are reputed

JUSTIFIED

for the sins that are past for Christ’s sake; He having paid the debt and clothed us with His righteousness.

Justification is, in theology, a forensic or legal term, and means, that the person accused is innocent of the charge brought against him, that he is accounted faultless or righteous who was once guilty. He is *just*.

Angels are justified by the Law, having never sinned. We are condemned by the Law and can only be justified by pardon. For this reason we must impute our justification to Christ, we having received from Him

all those qualities by grace that render us approved by the Divine Lawgiver. Justification is not a process, but a pronounced innocence or blamelessness, and is the connecting link between man and God.

Justification should be considered under *four heads*; or as looking to four aspects of man in the different stages of his existence.

1. INFANTILE OR PASSIVE JUSTIFICATION; or justification as the "free gift," which through the righteousness of one, came upon all men unto justification of life. It includes the whole family of man *during infancy*; during the period of life when we were ignorant of the Law. Idiots are included in this class. For Christ's sake, "where there is no law there is no transgression," Rom. 4, 15; and because Christ made atonement for *ignorance* as well as for *uncleanness* and *sin*, Lev. 4.

2. JUSTIFICATION FOR PAST SINS: Paul treats of this subject largely and definitely in the Epistle to the Romans. As here treated works are excluded, he showing that the merit of good works will never render a man blameless before God. It is by faith in God's grace we are in a condition to be made blameless as heretofore shown.

3. THE JUSTIFICATION OF THE RIGHTEOUS or of BELIEVERS. The doctrine on this subject is definitely taught by James, in which he brings in review the faithful, obedient, and approved life of Abraham in the sacrifice of Isaac. Abraham had long before been pardoned and justified for the sins that are past. He had stood in faith many times by the altar when fire had sent up the smoke of acceptable sacrifices, and the Angel of

the Covenant had met and blessed him. James was looking at the *works* of the *believer*. We often find believers *unjustified* as were David, Aaron, Moses, Miriam, Peter, and John. Our works are ever seen, and are either justified or condemned by our Divine Lawgiver.

4. JUSTIFICATION at the LAST DAY. "But when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations." He will then look at their lives upon the earth while associated with friends and enemies, and according to our works will we stand justified or condemned.

IMPUTATIVE RIGHTEOUSNESS AND IMPUTATIVE JUSTIFICATION.

The Universalist would assume that by virtue of Christ's atonement all men were made righteous and justified when He died and rose again. That at the bar of God, Christ's righteousness and merits will be availingly plead, and we will be accounted righteous and justified for his sake.

The *error* of this assumption lies in not regarding redemption as a conditional "*Covenant*," but as an unconditionally bestowed gift. The fallacy of this assumption is met in the presentation of the conditions of the atonement, and I need not here repeat. I may only refer to the death penalties in the Law of Moses, to Mat. 24, 31-46; John 6; Luke 16, 26; Rev. 13, 8.

Another modification of this doctrine is a predes-

tinarian inference, that a part of mankind are pronounced unsavable, God being judge, and can not be justified by Christ's atonement. The elect come into the covenant when they accept it, and are pardoned and justified. They are punished in their conscience for after sins, but once in the covenant of the believer, and accepted, justification is imputed to them for Christ's sake, and though never faultless in this life, there will be a clearance of guilt in the next. From this error comes the maxim, "Once in grace always in grace."

The true solution to this question is, Christ having paid the debt of sin and wrought out a meritorious redemption for us on the cross, the riches of that redemption is laid up in Heaven for us when we are ready to receive it, and not till then. The great value of the blessing will be hereafter. Only in part here. We can never be justified and receive the blessings of Heaven until we become the sons of God and joint heirs with Christ, in whom is all the fullness of the Father's riches. We can not be justified only as we become justifiable. Nor can we remain justified, only as we live justifiable. Saul, Joab, Abiathar, Judas, and Ananias and Sapphira are warnings to us. See Mat. 12, 45; Heb. 6, 4-6; 10, 26-31; Deut. 32, 35-6. Heb. 10, 36-39.

We see, then, watching, waiting, working in the obedience of faith, is our life work; and when we get out of the way, become sinners again, we must, by repentance, look in faith to the Lord Jesus Christ, as at the first, for pardon, reconciliation, and justification.

ADOPTION.

By adoption, is meant "An action whereby a man takes a person into his family, in order to make him a part of it, acknowledges him for his son, and receives him into the number, and gives him a right to the privileges of his children. Pharaoh's daughter adopted young Moses, and Mordecai Esther," Ex. 2, 10; Est. 2, 7-15. Adopted children assume the names of persons who adopt them, and are under their control when received into their families.

When God adopts His children, "He graciously admits strangers and enemies, as all the fallen race of Adam are by nature, into the state and relation of children, through Jesus Christ, He becoming their Father in Him, according to the great promise of the new covenant, Eph. 2, 11-13; 1 John 3, 1; Gal. 4, 5; Eph. 1, 5; Jer. 31, 33; 2 Cor. 6, 6-18.

"The adopted are true believers in Christ; they relying on His blood and surety—righteousness—for pardon and reconciliation with God; for as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1, 12-13; Rom. 3, 24-25; Zech. 12, 10; Isa. 53, 18; Gal. 4, 5-6; Titus 3, 5-6; 1 John 2, 29. (*Cruden.*)

SANCTIFICATION.

Sanctification is a very comprehensive term, including many elements, some of which are instantaneous and some progressive in their nature and realization. Some are on man's side of the work; while the great work is the Lord's.

1. Under the Law which is our pattern from Heaven, sanctification had reference to separating, and setting things apart to a holy use. God SANCTIFIED the Seventh-day, Gen. 2, 3. The first-born were SANCTIFIED, Ex. 13, 2. So were the tabernacle, temple, and holy vessels.

2. To the cleansing of a sinner from the pollution and filth of sin; to free him from the power and dominion of sin; and to endue him with a principle of holiness. Thus God sanctifies the elect, or true believers, 1 Cor. 6, 11. And such were some of you, but ye are washed, but ye are sanctified. (*Cruden.*)

4. On man's side. He must purify himself, be cleanly in person and thought, and seriously considerate before God, in readiness for His blessings, Ex. 19, 10, 11, 22; Also to sanctify the name of the Lord, to think of Him as holy, and ever to reverence and speak of Him with jealous love and veneration for His honor, Isa. 8, 13; Mat. 6, 9; Lev. 10, 3; Num. 20, 12; Isa. 6, 3; 10, 20.

Sanctification is the fruit of the doctrines and experiences, of which we have been considering. It is the crowning result in salvation. Regeneration is essential to it. So is justification. Sanctification is a whole, of which these are parts. They give it their contribution. The death to sin prepared the way for it. So did the quickening of the soul into life; the washing or cleansing of the soul from sin and uncleanness. The consecration of the new convert to God, and all that tends to holiness, are included in the idea of sanctification. But most of these are found as the

roots by which Sanctification commences its growth, and from which it is perpetually sustained.

“It introduces no new principle into the experience of the Christian, but is only the growth and perfection of that moral change which is effected in every one that is born of the Spirit.” “Regeneration,” says John Wesley, “is a part of Sanctification, not the whole; it is the gate to it; the entrance into it. When we are born again, then our Sanctification, our inward and outward holiness, begins, and thenceforward we *are gradually to grow up in Him who is our Head.*” (Wesley’s Works, vol. 1, p. 406). “In regeneration there is an infusion of spiritual life in the soul, in which life all the graces of the Christian character are virtually included; but in the work of Sanctification these graces are unfolded and matured.” (Blackburn.)

We are to be sanctified wholly, 1 Thess. 5, 23; The Spirit, Soul and Body are to be preserved blameless. Sensibilities, intellect, will, and the flesh itself must be subjected to the Divine will. The entire man must be brought into the obedience of faith.

It embodies love, peace, joy, obedience, patient endurance, courage, purity, temperance, faith, holiness, all the Christian graces. Justification is inseparable from it. For every unjustifiable thought, word or act will damage our sanctification. We stand justified for every thing that promotes sanctification; and unjustified for every thing that impedes it.

Sanctification must ever accompany the growth of the soul in Christian experience. It is pre-eminently a work of the Holy Spirit, who in our experience, is a power to cleanse the soul of its evil inherited na-

ture, to restrain and subjugate every evil desire, and to impart a life unto holiness which will rise above every opposition to God's righteousness and truth. In its successive influences the soul is built up and established in grace. It is never a past experience *unless lost*, but a present experience through eternity.

It is kept alive by the presence of the Holy Spirit as a leavened, vitalizing, and changing power, and by the continual efficacy of the blood; and will so continue to be felt by the redeemed in Heaven, who sing through eternity the tribute of "thanksgiving and glory and honor and power to the Lord God and to the Lamb who has redeemed us to God by His blood." Sanctification has done a complete work in this life "when all the powers of the soul are purified and the heart is clean." (Merrill.)

OUR BAPTISMS

By the One Spirit, have much to do in perfecting this experience. We are cleansed from sin in the baptism of regeneration. We have reached an important experience in the baptism of the Holy Spirit in our anointing and consecration for the special work for which the Holy Ghost has separated us, in baptismal suffering for the salvation of the unsaved, and for the growth and prosperity of the church.

Justification, Sanctification and Holiness are co-ordinate conditions of the soul which must co-exist, in the *perfect man*, in this life and through eternity.

It is an ERROR to suppose the apostles did not have

spiritual discernment until after they had received the Pentecostal Baptism of the Holy Spirit.

Refuted: When Nathaniel, an Israelite in whom was no guile (John 1, 47), was received by Christ, he discerned that Jesus was the Son of God. So did Peter by the Spirit, Mat. 16, 17. The apostles had twice been commissioned to preach. Their preaching was wholly a mission of *discernment* (Mat. 10, Mark 13), as well as their working of miracles. After the Day of Pentecost they were often very deficient in discernment. They would not eat with gentile Christians (Gal. 2, 12), except Peter, Paul, Barnabas, and Luke, whose lack of discernment was only cured by miracles at Joppa and Damascus, Acts 15, 21; 4, 17-26. Indeed they were much more slow in discerning the fulfillment of the ritual Law than the gentile converts.

EVIDENCES OF JUSTIFICATION AND SANCTIFICATION.

Any one attaining sanctification is expected to bear its fruits. The good tree when rooted and grounded, and developed into strength and maturity, will be expected to bring forth good fruits. The fruits of justification, sanctification and holiness are varied, but must all be the fruits of the Spirit, Gal. 5, 22-23. "The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance." The possessor must have the witness of the Spirit within and without. Within he must know a death unto sin and a life unto holiness. He must know that he has been sealed unto holiness, and that he is free from presumption in his self-inspection. He must prove his armor in the Lord, and know that it fits and that he can wield

it. He must know that old things have passed away, and that all things in him have become new. He must be with Christ in His reign. He must know that His kingdom has come within, and that he is habitually able to do the Lord's will on earth as it is done in Heaven. It may not mean that he is free from temptation, or is insensible to carnal desires, but he must know that the flesh is brought under and is in the obedience of faith. He must have reached the experience wherein both soul and body have been consecrated upon the altar as a living sacrifice, holy and acceptable to God, as a reasonable service. The *head, legs, and inwards* of the sacrifice; the Intellect, the walk in life, and the Sensibilities must be approved by the High Priest who holds the two-edged sword, which can penetrate the soul, and the Spirit, dividing asunder the joints, and testing the marrow, and the thoughts and intents of the heart. He who has all this is too modest to assert it prematurely. He must wear a priestly robe that has upon it a pomegranate for every bell. The fruit must be as abundant as the noise, and both fruit and bells must be upon his vesture, so that others can see the fruit when the bell is heard.

What are the Scripture evidences?

Isa. 32, 17-18: And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.

Psa. 119, 165: Great peace have they which love Thy law, and nothing shall offend them.

Rom. 5, 1-5: Therefore, being justified by faith,

we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only *so*, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

Rom. 8, 1: There is, therefore, now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit.

Phil. 4, 7: And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Eph. 1, 12-14: That we should be to the praise of his glory, who first trusted in Christ; in whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory.

Testimony of the Spirit, 1 John 5, 10; Spirit of Adoption, Rom. 8, 15, 16; Sealing of the Spirit, 2 Cor. 1, 22; 5, 5; Full Assurance, Eph. 1, 13, 14; 4, 30; Col. 2, 2; 1 Thess. 1, 5; Heb. 6, 11; 10, 22.

SEALING OF THE SPIRIT.

While the sealed have a perfect assurance of present salvation, and though the help of the Holy Spirit is efficient and sufficient to keep us saved and approved

of God, yet the seal may at any time be broken by unwatchfulness, or by yielding to temptation; and we may grieve the sealing Spirit and break the golden chain which unites the saved soul to God, and be finally and forever lost.

Isa. 63, 8-10: For He said, Surely they *are* My people, children *that* will not lie: so He was their Savior. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His holy Spirit; therefore He was turned to be their enemy, *and* He fought against them.

Eph. 4, 30: And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Heb. 6, 4-9: For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *Him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

Heb. 10, 26-29: For if we sin wilfully after that we have received the knowledge of the truth, there re-

maineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

2 Pet. 2, 20: For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

MISTAKES IN REGARD TO HOLINESS.

To publish assurances that we have attained it, without being able to show to others the proper evidences of it.

1 Thess. 5, 21: Prove all things; hold fast to that which is good. 1 John 4: Beloved, believe not every spirit, but try the spirits whether they be of God. Mat. 5, 16: Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. Rom. 10, 10: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

LIABILITIES.

When a premature claim for *Holiness* is made, the critic's searching eye is directed to the daily walk of him who prefers the claim. His life, conduct, and

conversation are unsparingly brought in review ; every unpaid account is remembered, every mistake is dwelt upon. He finds it necessary to make his case good by *positive assertions* of his *baptismal experiences*, to secure the confidence of the doubting. All subterfuges must, however, in time fail, and in humiliation the mistaken man discovers his error.

But mischief is sure to follow. The unbelieving and the unconfirmed are turned away from the truth, forgetting that a counterfeit does not diminish the value of the genuine coin. Another error is to misapprehend the true place and purpose of Spiritual Baptism as an experience to be associated with holiness and Sanctification. It is assumed by many that the text, One Lord, one faith, and one Baptism, means one Baptismal experience, instead of baptisms by the one Spirit. This error is corrected by looking at the pattern in the typical Law. Baptism was administered to the repentant sinner preparatory to pardon. It was used every time he sinned as a means of cleansing. It was administered in the consecration of the priests when about to assume the priestly robes at the age of 30 years. It was repeated whenever they entered their course of service year by year. There were divers baptisms on divers occasions, conditioning them for the cleansing, consecration, or other appointed service. Their baptisms were sometimes associated with sorrow—sometimes with joy—sometimes with extraordinary unfoldings of divine truth, as in the experience of Job, Elijah, Daniel, and Nehemiah. Job 42, 6: Wherefore I abhor *myself*, and repent in dust and ashes. Dan. 10, 8: Therefore I was left alone, and

saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Neh. 2, 8: Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? This *is* nothing *else* but sorrow of heart. Then I was very sore afraid.

The true priestly believer experiences many baptisms by the one Spirit.

BAPTISM AND SUPPER.

Baptism, by water, is an institution as old as history. Peter refers to the flood as typical of Christ's baptism, 1 Pet. 3, 20, 21. Since then both Jews and Gentiles have observed the ceremony as a means of freeing themselves from guilt and cleansing from sin. The usual mode was washing and bathing in some clear-running stream.

The Jews were required to put with the water ashes from the sacrifice of the red heifer, indicating that the Holy Spirit can not wash away sin only by virtue of sacrificial atonement, Num. 19, 2; Kings 5, 10, 13, 14.

John the Baptist, the Elias, Mat. 17, 12; Mark 9, 13, was the son of Zacharias, a Priest who served in the Temple, Luke 1, 5, and his mother was of the house of Aaron. John was a Priest by descent, and it was his place to serve as such, Acts 13, 25; and a part of his duty to cleanse sinners by baptism, typical of Christ our High Priest, who cleanses us by the washing of spiritual water by the Word, Lev. 14, 7, 11; Eph. 5, 26; Heb. 9, 19.

Water baptism was a ceremony observed in receiving

Gentiles into the Jewish Church, (See Horne's Introduction, vol. 2, Sacred Persons, chap. 2, sec. 1, second ceremony,) while Jews could be either sprinkled, immersed, washed, or bathed. A Priest could baptize them, or they could baptize themselves.

Moses was first in the giving of the Law, John was last, and, in baptizing Christ, fulfilled it, Mat. 3, 15. Christ was baptized as a High Priest. It was a ceremony of consecration for service as well as for cleansing, and all High Priests were consecrated by immersion or washing, Lev. 8, 6.

John was born before Jesus, and died before Jesus died, and therefore lived and died under the Law, and before the Law was fulfilled.

When Jesus was transfigured in the mount, Moses and Elijah (John) talked with Him and vanished together. Jesus was left *alone*, and a voice came from Heaven saying: "This is My beloved Son, Hear ye Him," Mat. 17, 1-9; Mark 9, 2-10; Luke 9, 28-36; Mat. 17, 10-13; Mark 9, 11-13.

John taught that his baptism was only with water unto repentance, but Jesus would baptize with the Holy Spirit. He would *purge the soul* and cleanse it from sin. The two dispensations are contrasted as the figure or picture differs from the reality, Mat. 3, 13-17; Mark 1, 9-11; Luke 3, 21, 26. Jesus was to be left alone.

Water Baptism was necessary under the Law. Not a whit should pass from the Law till all was fulfilled. Christ and his disciples honored the Law until fulfilled at Pentecost, when the *first fruits of the Gospel became ripe*. The apostles were commissioned to baptize *into*

the name of Father, Son, and Holy Ghost. Paul told the Corinthians that he was not a whit behind the chiefest of them in his commission, but there was no water in his, therefore water was not included in theirs, but the Holy Spirit; and Christ was the baptizer, 2 Cor. 11, 5; 12, 11; Mat. 24, 34; 1 Cor. 1, 17; Mark 10, 13; Acts 1, 5; Col. ch. 2 and 3; Eph. ch. 2 and 3.

SCRIPTURE EVIDENCES.

As *there* is one Lord, one faith, so there is one baptism, Eph. 4, 5. *Which* doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ, 1 Pet. 3, 21, 22. *For* John indeed baptized with water, but *Christ* with the Holy Ghost and with fire, Mat. 3, 11. Therefore as many as *are* baptized into Jesus Christ, *are* baptized into his death, and *are* buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life, Rom. 6, 3, 4. Having put on Christ, Gal. 3, 27.

CONCERNING BAPTISM, AND BREAD AND WINE.

Q. How many baptisms are there?

A. One Lord, one faith, one baptism, Eph. 4, 5.

Q. What is the baptism?

A. The like figure whereunto, even baptism doth now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and

authorities, and powers, being made subject unto Him, 1 Pet. 3, 21, 22.

Q. What saith John the Baptist of Christ's baptism ? How distinguisheth he it from his ?

A. I indeed baptize you with water unto repentance ; but He that cometh after me, is mightier than I, whose shoes I am not worthy to bear, He shall baptize you with the Holy Ghost, and with fire, Mat. 3, 11.

Q. Doth not Christ so distinguish it also ?

A. And being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence, Acts 1, 4, 5.

Q. Doth not the apostle Peter also observe this ?

A. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water ; but ye shall be baptized with the Holy Ghost, Acts 11, 15, 16.

Q. Then it seems John's baptism must pass away, that Christ's may take place ; because John must decrease, that Christ may increase.

A. He must increase, but I must decrease, John 3, 30.

Q. I perceive then, many may be sprinkled with, and dipped and baptized in water, and yet not truly baptized with the baptism of Christ : What are the real effects in such as are truly baptized with the baptism of Christ ?

A. Know ye not, that so many of us as were baptized

into Jesus Christ, were baptized into His death ? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, Rom. 6, 3, 4.

For as many of you as have been baptized into Christ, have put on Christ, Gal. 3, 27.

Buried with Him in baptism, wherein also ye are risen with Him, through the faith of the operation of God, who hath raised Him from the dead, Col. 2, 12.

Q. I perceive there was a baptism of water, which was John's baptism, and is therefore by John himself contra-distinguished from Christ's : was there not likewise something of the like nature appointed by Christ to His disciples, of eating bread, and drinking wine, in remembrance of Him ?

A. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread ; and when He had given thanks, He brake it, and said, Take, eat ; this is My body which is broken for you ; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood ; this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. 11, 23, 24, 25.

Q. How long was this to continue ?

A. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come, 1 Cor. 11, 26.

Q. Did Christ promise to come again to his disciples ?

A. And I will not leave you comfortless ; I will come

to you. Jesus answered and said unto him, If a man love Me, he will keep My words, and My Father will love him, and we will come unto him, and make our abode with him, John 14, 18, 23.

Q. Was this an inward coming?

A. At that day ye shall know that I am in My Father, and you in Me, and I in you, John 14, 20.

Q. But it would seem, this was even practiced by the Church of Corinth, after Christ was come inwardly; was it so, that there were certain appointments positively commanded, yea, and zealously and conscientiously practiced by the saints of old, which were not of perpetual continuance, nor yet now needful to be practiced in the church?

A. If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that you should do as I have done to you, John 13, 14, 15.

For it seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well: Fare ye well, Acts 15, 28, 29.

Is any man sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord, James 5, 14.

Q. These commands are no less positive than the other; yea, some of them are asserted as the very sense of the Holy Ghost, as no less necessary than abstaining from fornication, and yet the generality of

Protestants have laid them aside, as not of perpetual continuance; but what other scriptures are there, to show that it is not necessary for that of bread and wine to continue?

A. For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost, Rom. 14, 17.

Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days. Wherefore if ye be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not: which all are to perish with the using,) after the commandments and doctrines of men? Col. 2, 16, 20-22.

Q. These scriptures are very plain, and say as much for the abolishing of this, as to any necessity, as aught that can be alleged for the former; but what is the bread then, wherewith the saints are to be nourished?

A. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from Heaven, but my Father giveth you the true bread from Heaven. For the bread of God is He which cometh down from Heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst: I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from Heaven, that a man may eat thereof and not die. I am the living bread, which came down from

Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed: he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. This is that bread which came down from Heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever. John 6, 32 to 35, and 48 to 58.—(*R. Barclay.*)

CONCERNING EATING OF BREAD AND WINE, WASHING OF ONE ANOTHER'S FEET, ABSTAINING FROM THINGS STRANGLED, AND FROM BLOOD, AND ANOINTING OF THE SICK WITH OIL.

The Lord Jesus the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and said, Take, eat, this is my body which is broken for you; this do in remembrance of me; After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me; for as oft as ye do eat this bread, and drink this cup, ye do shew forth the Lord's death till He come, 1 Cor. 11, 23-26. Jesus knowing that the

Father had given all things into his hands, and that He was come from God, and went to God, He riseth from supper, and laid aside His garments, and took a towel, and girded himself; after that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded: So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done unto you? Ye call me Master and Lord, and ye say well; for so I am; if then I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done unto you, John 14, 2-5, 12-15. For it seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things. That ye abstain from meats offered to idols, from blood, and from things strangled, and from fornication; from which if ye keep yourselves ye do well, Acts 15, 28-29. Is any man sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil, James 5, 14.—(*Idem.*)

THE RESURRECTION OF THE BODY.

BY GEORGE FOX.

See Doctrinal Works. London, 1706; p. 945-7.

Now concerning the Son of God, Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the son of God, with

His power, according to the Spirit of Holiness, by the resurrection from the dead, Rom. 1, 3-4; and like as Christ was raised up from the dead, by the glory of the Father, etc., for if we have been planted together in the likeness of His death, we shall be also planted in the likeness of His resurrection, Rom. 6, 5. And the apostle said that I may know Christ, and the power of His resurrection, and the fellowship of His sufferings, being made *conformable to His death*, if *by any means I might attain unto the resurrection of the dead* (namely, the Lord Jesus Christ), *who shall change our vile body so that it may be fashioned like unto His glorious body, according to the working, whereby He is able even to subdue all things unto himself*, Phil. 3, 10; 11 to 21. Mark: Change your vile body and fashion it like unto His glorious body in the resurrection. So the vile body must be changed, if it be made like unto His glorious body in the resurrection, 2 Tim. 2, 17-18. But Hymenius and Philetus concerning the truth erred, who said that the resurrection was past already. Such overthrew people from the faith that stands in Christ, who is the resurrection and the life, through which faith they attained to the resurrection and had their vile bodies changed and made like unto His glorious body. And the apostle said, blessed be God the Father of the Lord Jesus Christ, who according to his abundant mercies hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, Pet. 3, 21. And through their faith in Christ Jesus, who is the resurrection and the life, did many suffer, as in Heb. 11, 25. * * * * *

Now this I say, brethren, that flesh and blood can

not inherit the Kingdom of God, neither doth corruption inherit incorruption. (Mark, corruption doth not inherit incorruption ; behold, I show you a mystery. We shall not all sleep, but we shall all be changed. Mark, all.) So here is a changing from corruption to incorruption, and from mortality to immortality, and from an earthly image to a heavenly, and from a vile body unto Christ's glorious body in the resurrection, *whose flesh saw no corruption, and to be flesh of His flesh, and to be bone of His bone.*

And further : The apostle saith, in the twinkling of an eye, at the last trumpet ; for the trumpet shall sound, and the dead shall be raised incorruptible (and mark, we shall be *changed*) ; and is not this a heavenly trumpet ? For this corruptible must put on incorruption, and this mortal shall put on immortality, 1 Cor. 15 ; 1 Thess. 4, 16. So when this corruptible hath put on incorruption, and this mortal shall have put on immortality, (mark, put on immortality and incorruption,) then shall be brought to pass this saying that is written, Death is swallowed up in victory. O death ! where is thy sting ? O grave ! where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God, which giveth us (mark, *us*) the victory through the Lord Jesus Christ, 1 Cor. 15 ; Isa. 25, 8 ; Hos. 13, 14.

THE RESURRECTION OF THE DEAD.

“The belief of a general resurrection of the dead, which will come to pass at the end of the world, and which will be followed with an immortality either of

happiness or misery, is a principal article of religion, common to the Jew and the Christian. It is very expressly taught in the Old and New Testaments."

—(Cruden.)

"The Resurrection is a doctrine unknown to the wisest heathens, and peculiar to the gospel. They had some conception of the soul's immortality, but no knowledge of the reviving of the body." (*Ibid.*) It is a revelation from Heaven by God Himself, as is the account given by Him of Creation in the beginning. Reason can not deduce it from nature. Since the translation of Enoch and Elijah, and the miracles and resurrection of Christ, reason can assist faith in accepting this revealed purpose of God, much as it may seem incomprehensible.

The doctrine of the resurrection of the body is most clearly understood by keeping our thought directed to the Great Exemplar. "Since by man came death, by man came also the resurrection of the dead," 1 Cor. 15, 21. "But each in his own order: Christ the *first fruits*, then they that are Christ's at His coming," 1 Cor. 15, 23.

CHRIST THE FIRST FRUITS. When the *first fruits*, the *earliest harvest* was waved before Heaven, it served as a type of the *entire harvest*, which would follow. Then, "If we believe that Jesus died and *rose again*, even so them also which sleep in Jesus will God bring with Him," 1 Thess. 4, 14.

"For as in Adam all die even so in Christ shall all be made alive," 1 Cor. 15, 22, clearly shows that whatever was lost to man through Adam shall be regained through Christ. Then if the death of both soul and

body are a consequence of man's transgression, the resurrection will restore the entire man to Christ's image.

When Jesus suffered on the cross there was darkness over the whole world, for "the heavens are not clean in His sight," Job 15, 15. There was a great earthquake, "The earth was cursed for man's sake," Gen. 3, 17. The graves were opened, and *after His resurrection* "many bodies of the saints which slept arose and came out of their graves," Mat. 27, 52. The remedy in redemption is thus seen to be equal to the penalty of the Law, and will become a conquest over Death, hell, and the grave.

The entire manhood, both soul and body, being involved in the penalty of transgression, God, by sending His own son in the *likeness of sinful flesh*, and as an offering for sin, condemned sin *in the flesh*, Rom. 8, 3. He died for us, and *was planted in the grave*, and rose again, that we by death may become united with Him by the *likeness of His death*, and be also in the *likeness of His resurrection*, Rom. 6, 5; Num. 21, 9; John 3, 14.

As the Son is now Advocate, Intercessor, Mediator, Savior, and High Priest, whose office was to make atonement for sin, it is, in law, inconsistent for the same man to serve the double purpose, at the same time, of Advocate and Judge. When He is promoted to be Judge, he ceases to be Advocate, and any one who has a case at law is forbidden to approach a judge in relation to it. The advocate is always approachable. So with us, we can approach Christ now as our advocate and intercessor, but a time will come when

the unsaved can approach Him no more. Our opportunities are lost, by limitation of time. That limitation will be found now at death; and for all mankind, *when the end shall come*, Mat. 24, 14; Dan. 12; Mat. 25, 31; Rom. 14, 10; 2 Cor. 5, 10; Rev. 20, 12; 1 Cor. 15, 24; John 5, 22-23; Mat. 11, 22. When, though our earthly house of our tabernacle be dissolved, we shall have a building from God, a house not made with hands, eternal in the heavens, 2 Cor. 5, 1. When He shall "fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself," R. V. Phil. 3, 21.

The First Resurrection. Christ says, John 5, 24, "He that heareth my word, and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." "The hour cometh *and now is*, when the dead (the spiritually dead) shall hear the voice of the Son of God, and they that hear shall live," John 5, 25; Rom. 6, 8; Rom. 6, 4-5. All who rise with Christ into newness of life become sons of God, joint heirs with Christ, and kings and priests unto God, Rev. 20, 4-5.

The redeemed wait in expectation of the restoration of the body, Job 19, 26; Psa. 17, 15. "I shall be satisfied when I awake with Thy likeness," Isa. 26, 19; Rom. 8. "Ourselves who have the first fruits of the Spirit [who have experienced the first resurrection] even we ourselves groan within ourselves waiting for the adoption, to-wit: the redemption of our body." The saints in Heaven so wait also, Rev. 6, 10-11.

DOES THE SAME BODY THAT IS BURIED ARISE ?

Paul is very exact in his teaching on this subject, 1 Cor. 15, 38, 40, 42, 43, 44. God giveth to "each seed a body of its own." * * * "It [the body] is sown in corruption; it [the same body] is raised in incorruption; it [the same] is sown in dishonor; it [the same] is raised in glory; it [the same] is sown in weakness; it [the same] is raised in power; it [the same] is sown a *natural body*; it [the same] is raised a *spiritual body*." There is no change in the relation of antecedent and relative terms. Only one inference can be drawn. The body—our bodies are sown in the earth in one condition and come up in another.

"It is implied in the very idea of a resurrection. The Greek, *egersis*, which is rendered resurrection, and the corresponding term *anastasis*, both signify the rising or standing up of that which had fallen or lain down. Unless the same body which dies is again raised up, the term resurrection is an absurdity. For God to give us a new body—one which the spirit never inhabited—would be a creation and not a resurrection. Moreover, to suppose the soul is hereafter to inhabit a body which is different from the present, is to suppose that the inspired writers made choice of language to designate this important event, which conveys a fallacious idea. The same body, then, from which the spirit is separated by death, is the body which rises from the dead, and with which the soul is reunited."

—*Wakefield*, p. 612.

The Old and New Testaments abundantly confirm this doctrine, Dan. 12, 2. "And many of them that

sleep in the dust of the earth [the soul does not sleep in the dust of the earth] shall awake, some to everlasting life, and some to shame and everlasting contempt." Death is often spoken of as sleep, John 5, 28-29. "All that are in their graves shall hear His voice, and shall come forth," Phil. 3, 21. Christ "shall fashion anew the body of our humiliation that it may be conformed to the body of His glory," R. V. Christ is then the first fruits.

The event will embrace the entire human family, 1 Cor. 15, 21-22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall *all be made alive*," John 5, 28-29. "For the hour is coming in which all that are in the tomb (R. V.) shall hear His voice and come forth; they that have done good unto the resurrection of life; and they that have done ill, unto the resurrection of judgment," Rev. 20, 12. John in describing the event prophetically says, "I saw the dead, the great and the small, standing before the throne, and books were opened," etc. Mat. 25 says, when He comes in His glory, "Before Him shall be gathered all nations." The righteous and the wicked. See also 1 Thess. 4, 13-18. The living, that are left, shall be caught up like Enoch and Elijah, with the dead.

WITH WHAT BODIES DO THEY COME ?

The change of the body from death to life, from corruption to incorruption, from weakness to power, from natural to spiritual, is illustrated by a grain of wheat, or any seed sown. It goes into the ground in one condition, dies—germinates, and as we say *comes*

up—the seed sown comes up, and assumes a new organic form. *It is changed into a plant.* Life springs from death. The seed sown is not a plant; it has been “changed.” Its *identity is preserved*, but its whole being, nature and properties are different, 1 Cor. 15. Christ took our likeness in the flesh, but now in His resurrection and ascension is clothed with the same body made glorious, spiritual, and eternal. So we the righteous, in our resurrection, shall be like Him, spiritual, glorious, unchangeable, and eternal.

HOW IS THIS CHANGE EFFECTED?

By a miracle, as the worlds were made; as our souls are regenerated; as Christ’s body was raised by His eternal Spirit, and “according to the working whereby He is able to subdue all things unto himself,” Phil. 3, 21; Rom. 8, 11. Our bodies in the resurrection will become *immortal*, and *spiritual*, 1 Cor. 15. They will become *glorious*, fashioned like “His glorious body,” Mat. 17, 2; Acts 26, 13; Rev. 1, 16; Acts 9, 17; 26, 16; Mat. 13, 43; Dan. 12, 3. They will be raised in *power*, 1 Cor. 15, 43.

ERROR: To suppose the souls of the wicked are annihilated at death. If man was made in the image of God he must of necessity be immortal, indestructible. Therefore, the wicked rise with indestructible bodies, and are “sent away into *everlasting punishment*,” Mat. 25, 46; John 5, 29. Socrates, Plato, Aristotle, and Cicero reached the evidence of the immortality of the soul. If we deny the eternal duration of the wicked we must deny that man was made in God’s image.

WILL THE PUNISHMENT OF THE WICKED BE ENDLESS?

Universalists assume that all punishment of the wicked is in this life, while restorationists teach probation after death, and a possibility of *after death salvation*. Both these errors are based on the assumption that punishment is curative and reformatory. It assumes also that men may at the same time be on trial while in a state of retribution. The wicked are to be sent from the judgment seat of Christ into "everlasting fire," but the righteous into "life eternal." If the punishment of the wicked after death is not eternal, the happiness of the righteous is equally uncertain. The Greek *aionios* is used in about seventy cases to describe alike the future condition of both righteous and wicked. Some will set aside plain scripture teaching and content themselves with the deductions of human reason and assumptions concerning the love, mercy, and justice of God. We are safe only as we accept what God says He will do, and leave Him in His higher wisdom to determine what is consistent with His attributes. The interpretation of Eternal, Forever, and Everlasting are interpreted according to the subject to which they are applied. When used to describe earthly interests they refer to a measure of time limited only by possibility, Gen. 17, 8; 2 Sam. 7, 16; 1 Chron. 17, 14; Ex. 12, 14-17; Num. 10, 8. But when it refers to God and duration as regards immortal beings, they refer to unending duration, Deut. 32, 27; Mat. 25, 46; Tim. 1, 17; Psa. 112, 4; Rev. 14, 6; Heb. 9, 12; Heb. 13, 20; 2 Cor. 4, 17; Luke 16, 9.

THE JUDGMENT TO BE GENERAL.

“When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all the nations; and He shall separate them one from another as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * He shall say also to them on His left hand, depart from me ye cursed, into everlasting fire prepared for the Devil and his angels. * * * These shall go away into everlasting punishment, but the righteous into life eternal,” Mat. 25, 31-46.

“On the occasion of Jesus’ ascension, while they were looking steadfastly into Heaven as He went, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye looking into Heaven? This Jesus which was raised up from you into Heaven shall so come in like manner as ye beheld Him going into heaven,” Acts 1, 9-13.

1 Thess. 4, 13-18: But I would not have you to be ignorant, brethren, concerning them that fall asleep, that ye sorrow not, even as the rest which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that

are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we that are alive that are left shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.

“I saw a great white throne, and Him that sat upon it, from whose face the earth and the Heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and Hades gave up the dead which were in them; and they were judged every man according to their works; and death and Hades were cast into the lake of fire. This is the second death,” (eternal death) “even the lake of fire. And if any was not found written in the book of life, he was cast into the lake of fire,” Rev. 20, 11-15.

When will the General Judgment occur?

At the time when the dead are raised and Christ is promoted as Judge, Mat. 25, 31; when all things shall be made new, Acts 17, 31; 24, 15; Jude 6, 7, 14, 15.

What changes will be brought about in Creation?

There will be a New Heaven and a New Earth wherein dwelleth righteousness. The curse for man’s sake

will be removed. The cleansing will be by fire, 2 Peter 3 ch.; Rom. 8, 22, 23; Rev. 21 ch.

Will there not be a premillennial personal coming of Christ a thousand years before the General Judgment?

Peter exhorted his audience after the healing of the lame man, to repent and turn again to the Lord's Christ, whom their rulers had slain, "that their sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord, and that He may send the Christ who hath been appointed for you, even Jesus; *whom the Heaven must receive until the times of restoration of all things*, whereof God spake by the mouth of His holy prophets which have been since the world began," Acts 3, 20-21.

From these Scriptures it is clearly indicated that there will be but one Resurrection of the righteous and the wicked—that it will occur at the end of the world, that the dead will rise first and the living *caught up with them*, and a separation made of the multitude, the righteous from the wicked, and the righteous will be honored with blessing, and the wicked sent away into everlasting punishment to a place of darkness prepared for fallen angels, and that this is a second death, a death from which there is no deliverance.

Where are the souls of the redeemed after death until the resurrection?

In Heaven. John saw them there, Rev. 6, 9, near God's throne, waiting. We find no other place indicated. Heaven is called Paradise. It is a place for the righteous, John 14, 2, 3; Rev. 2, 7; Rev. 21, 10-26; 1 John 3, 2; Rev. 7, 17.

CONCERNING THE RESURRECTION. (*Bible.*)

There shall be a resurrection of the dead, both of the just and unjust, Ch. 24, 15. They that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation, John 5, 29. Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption, 1 Cor. 15, 50. *Nor* is that body sown that shall be; but God giveth it a body as it hath pleased Him, and to every seed his own body: It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body, 1 Cor. 15, 37, 38, 42-44.

A CONFESSTION OF FAITH.

BY R. BARCLAY, 1673.

CONCERNING GOD, AND THE TRUE AND SAVING KNOWLEDGE
OF HIM.

There is one God, Eph. 4, 6; 1 Cor. 8, 4, 6. Who is a spirit, John 4, 24. And this is the message which the apostles heard of Him, and declared unto the saints, that He is light, and in Him is no darkness at all, 1 John 1, 5. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one, Ch. 5, 7. The Father is in the Son, and

the Son is in the Father, John 10, 38, and 14, 10, 11, and 5, 26. No man knoweth the Son, but the Father ; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him, Mat. 11, 27 ; Luke 10, 22. The Spirit searcheth all things, yea the deep things of God, 1 Cor. 2, 10. For the things of God knoweth no man but the Spirit of God : now the *saints* have received not the spirit of the world, but the Spirit which is of God, that *they might* know the things which are freely given *them* of God, 1 Cor. 2, 11, 12. For the Comforter, which is the Holy Ghost, whom the Father sends in *Christ's* name, He teacheth them all things, and bringeth all things to their remembrance, John 14, 26.

CONCERNING THE GUIDE AND RULE OF CHRISTIANS.

Christ prayed to the Father, and He *gave the saints* another Comforter, that *was* to abide with *them* for ever, even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him ; but the saints know Him ; for He dwelleth with *them*, and is to be in *them*, John 14, 16, 17. Now if any man have not the Spirit of Christ, he is none of His : For as many as are led by the Spirit of God, they are the sons of God, Rom. 8, 9, 14. For this is the covenant that *God hath made* with the house of *Israel*, *He hath* put His laws in their mind, and writ them in their hearts ; and they are all taught of God, Heb. 8, 10, 11. *And* the anointing, which *they* have received of Him, abideth in *them* ; and *they* need not that any man teach *them*, but as the same anointing teacheth *them* of all things, and is truth, and is no lie, 1 John 2, 27.

CONCERNING THE SCRIPTURES.

Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. 15, 4. Which are able to make wise unto salvation, through faith which is in Christ Jesus: All Scripture *being* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3, 15, 16, 17. No prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost, 2 Pet. 1, 20, 21.

CONCERNING THE DIVINITY OF CHRIST, AND HIS BEING FROM
THE BEGINNING.

In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by Him, and without Him was not anything made that was made, John 1, 1, 2, 3. Whose goings forth have been from of old, from everlasting, Micah 5, 2. *For* God created all things by Jesus Christ, Eph. 3, 9. Who being in the form of God, thought it not robbery to be equal with God, Phil. 2, 7. And His name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, Isa. 9, 6. Who is the image of the invisible God, the first-born of every creature, Col. 1, 15. The brightness of the Father's glory, and the express image of His substance, Heb. 1, 3. Who was clothed with a vesture dipt in blood; and

His name is called the Word of God, Rev. 19, 13. In Him dwelleth all the fullness of the Godhead bodily, Col. 2, 9. *And in Him* are hid all the treasures of wisdom and knowledge, Ver. 3.

CONCERNING HIS APPEARANCE IN THE FLESH.

The Word was made flesh, John 1, 14. For He took not on Him the nature of angels; but He took on Him the seed of *Abraham*, *being* in all things made like unto His brethren, Heb. 2, 16, 17. Touched with a feeling of our infirmities; *and* in all things tempted, like as we are, yet without sin, Ch. 4, 15. *He* died for our sins, according to the Scriptures; and He was buried, and He rose again the third day, according to the Scriptures, 1 Cor. 15, 3, 4.

CONCERNING THE END AND USE OF THAT APPEARANCE.

God *sent* his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, Rom. 8, 3. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John 3, 8. *Being manifested* to take away our sins, Ver. 5. *For* he gave himself for us, an offering and a sacrifice to God for a sweet smelling savor, Eph. 5, 2. Having obtained eternal redemption for us, Heb. 9, 12. *And* through the eternal Spirit offered himself without spot unto God *to purge our* consciences from dead works, to serve the living God, Ver. 14. He was the Lamb that was slain from the foundation of the world, Rev. 5, 8; 12, 13, 8. Of *whom* the fathers did all drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ, 1 Cor. 10, 1-4. Christ also suf-

fered for us, leaving us an example, that *we* should follow his steps, 1 Pet. 2, 21. *For we are* to bear about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, *being* alway delivered unto death for Jesus' sake, that the life also of Jesus *may* be made manifest in our flesh, 2 Cor. 4, 10-11. That *we* may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death, Phil. 3, 10.

CONCERNING THE INWARD MANIFESTATION OF CHRIST.

God *dwellmeth* with the contrite and humble in spirit, Isa. 57, 15. *For He hath* said, *He* will dwell in them and walk in them, 2 Cor. 6, 16. *And Christ standeth* at the door, and *knocketh*; if any man hear *His* voice, and open the door, *He* will come in to him, and sup with him, and he with *Him*, Rev. 3, 20. *And therefore* ought *we* to examine *our* selves, and prove *our* own selves, knowing how that Christ is in *us* except *we* be reprobates, 2 Cor. 13, 5. *For this* is the riches of the glory of *the* mystery, which God would make known among (or rather *IN*) the *Gentiles*, Christ in you, the hope of glory, Col. 1, 27.

CONCERNING THE NEW BIRTH.

Except a man be born again, he cannot see the kingdom of God, John 3, 3. *Therefore* ought *we* to put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him, and which after God is created in righteousness and true holiness, Eph. 4, 23-24; Col. 3 10. For henceforth know we no man after the flesh;

yea, though we have known Christ after the flesh, yet now henceforth know we Him no more, 2 Cor. 5, 16. For if any man be in Christ, he is a new creature, old things are passed away; behold, all things are become new, Ver. 17. *For such have put on the Lord Jesus Christ*, Rom. 13, 14. And are renewed in the spirit of *their* minds, Eph. 4, 23. *For as many as have been baptized into Christ, have put on Christ*, Gal. 3, 27. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. 1, 23. *And glory in nothing*, save in the cross of the Lord Jesus Christ, by whom the world is crucified unto *them*, and *they* unto the world, Gal. 6, 14. For in Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature, Ver. 15.

CONCERNING THE UNITY OF THE SAINTS WITH CHRIST.

He that sanctifieth, and they who are sanctified, are all in one, Heb. 2, 11. *For by the exceeding great and precious promises that are given them, they are made partakers of the divine nature*, 2 Pet. 1, 4. *Because for this end prayed Christ they all might be one, as the Father is in Him, and He in the Father*, that they also might be one in *them*; and the glory which *he had gotten from the Father, He gave them*, that they might be one, even as the *Father and He is one*; *Christ in the saints, and the Father in Christ*, that they might be made perfect in one, John 17, 21, 22, 23.

CONCERNING THE UNIVERSAL LOVE AND GRACE OF GOD TO ALL.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should

not perish, but have everlasting life, John 3, 16. And in this was manifested the love of God towards us, because that God sent His only begotten Son, that we might live through Him, 1 John 4, 9. *So that* if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world, 1 John 2, 1, 2. For by the grace of God He *hath tasted* death for every man, Heb. 2, 9. *And* gave Himself a ransom for all, to be testified in due time, 1 Tim. 2, 6. *Willing* all men to be saved, and to come to the knowledge of the truth, 1 Tim. 2, 4. Not willing that any should perish, but that all should come to repentance, 2 Pet. 3, 9. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved, John 3, 17. *And Christ came a* light into the world, that whosoever believeth in *Him*, should not abide in darkness, Ch. 12, 46. Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life, Rom. 5, 18.

CONCERNING THE LIGHT THAT ENLIGHTENETH EVERY MAN.

The Gospel was preached to every creature under Heaven, Col. 1, 23. *Which* Gospel is the power of God unto salvation, to them that believe, Rom. 1, 16. *And* if it be hid, it is hid to them which are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ should shine unto them, 2 Cor. 4, 3, 4. And this is the condemnation, that light is come into the world,

and men *love* darkness rather than light, because their deeds *are* evil, John 3, 19. *And this* was the true light, which lighteth every man that cometh into the world, Ch. 1, 9. *By which* all things that are reprobable, are made manifest; for whatsoever maketh manifest is light, Eph. 5, 11. Every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved: but he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God, John 3, 20. *And they that* walk in the light, as He is in the light, have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth *them* from all sin, 1 John 1, 7. *Therefore ought we to* believe in the light, while *we* have the light, that *we* may be the children of the light, John 12, 36. *Therefore* to-day, if *we* will hear His voice, *let us* not harden *our* hearts, Heb. 4, 7. *For Christ wept over* Jerusalem, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes, Luke 19, 42. *And He* would often have gathered *her* children, as a hen gathereth her chickens; *but they* would not, Mat. 23, 37. *For the* stiff-necked and uncircumcised in heart and ears, do always resist the Holy Ghost, Acts 7, 51. And are of those that rebel against the light, Job 24, 13. *Therefore God's* Spirit will not always strive with man, Gen. 6, 3. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. 1, 18. Because what is to be known of God is manifest in them; for God hath shewed it unto them, Ver. 19. *And a* manifestation of the Spirit

is given to every man to profit withal, 1 Cor. 12, 17. For the grace of God that brings salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, Tit. 2, 11, 12. *And this* word of His grace, is able to build up, and give an inheritance among all those that are sanctified, Acts 20, 32. For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, Heb. 4, 12. *This is that* more sure word of prophecy, whereunto *we* do well that *we* take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in the heart, 2 Pet. 1, 19. *And this* is the word of faith which *the apostles preached*, which is nigh in the mouth, and in the heart, Rom. 10, 8. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4, 6. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us, Ver. 7; for the kingdom of God cometh not by observation, but is within us.

CONCERNING FAITH AND JUSTIFICATION.

Faith is the substance of things hoped for, and the evidence of things not seen, Heb. 11, 1. Without *which* it is impossible to please God, Ver. 6. *Therefore we are justified by* faith, which worketh by love, Gal. 5,

6. *For* faith without works *being* dead, *is* by works made perfect, James 2, 22, 26. By the deeds of the law there shall no flesh be justified, Rom. 3, 20. *Nor yet* by the works of righteousness which we have done; but according to His mercy *we* are saved, by the washing of regeneration, and renewing of the Holy Ghost, Tit. 3, 5. *For we* are both washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6, 11.

CONCERNING GOOD WORKS.

If *we* live after the flesh, *we* shall die; but if *we*, through the Spirit, do mortify the deeds of the body, *we* shall live, Rom. 8, 13. *For* they which *believe* in God must be careful to maintain good works, Tit. 3, 8. For *God* will render to every man according to his deeds, Rom. 2, 6. *According to* His righteous judgment, to them who by patient continuance in well-doing, seek for glory, honor, and immortality, eternal life: *For such are* counted worthy of the kingdom of God, 2 Thess. 1, 5. And cast not away their confidence, which hath great recompense of reward, Heb. 10, 35. Blessed *then* are they that do His commandments, that they may have right to the tree of life, and may enter in by the gates into the city, Rev. 22, 14.

CONCERNING PERFECTION.

Sin shall not have dominion over *such as* are not under the law, but under grace, Rom. 6, 14. *For* there is no condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit; for

the law of the Spirit of life *maketh* free from the law of sin and death, Ch. 8, 1, 2. *For such are* become dead unto sin and alive unto righteousness ; and being made free from sin, *are become* servants of righteousness, Ch. 2, 18. Therefore *ought we* to be perfect, as *our* Heavenly Father is perfect, Mat. 5, 48. *For* the yoke of *Christ* is easy, and *His* burthen is light, Ch. 11, 30. And *His* commandments are not grievous, 1 John 5, 3. *And whosoever* will enter into life *must* keep the commandments, Mat. 19, 17. Hereby do we know that we know God, if we keep His commandments, 1 John 2, 3. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him, Ver. 4. Whosoever abideth in Him, sinneth not ; whosoever sinneth, hath not seen Him, neither known Him, 1 John 3, 6. Let no man deceive *us* ; he that doth righteousness is righteous, even as He is righteous ; he that committeth sin is of the devil ; whosoever is born of God doth not commit sin ; for his seed remaineth in him and he cannot sin, because he is born of God, Ver. 7, 8, 9. For not every one that saith Lord, Lord, shall enter into the kingdom of Heaven ; but that he doth the will of *the* Father, which is in Heaven, Mat. 7, 21. Circumcision is nothing, and uncircumcision is nothing but the keeping of the commandments of God, 1 Cor. 7, 19.

CONCERNING PERSEVERANCE AND FALLING FROM GRACE.

We ought to give diligence to make *our* calling and election sure, which things if we do, *we* shall never fall, 2 Pet. 1, 10. *For even* Paul kept under *his* body, and brought it into subjection, lest by any means, when *he*

preached to others, *he* himself become a cast-away, 1 Cor. 9, 27. *Let us* therefore take heed, lest there be in any of *us* an evil heart of unbelief, in departing from the living God, Heb. 3, 12. *Likewise* let us labor to enter into that rest, lest any man fall after the same example of unbelief, Ch. 4, 11. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, Ch. 6, 4, 5, 6. *For he* that abideth not in *Christ* is cast forth, and is withered, John 15, 16. *Yet such as* overcome, *He* will make as pillars in the temple of *His* God, and they shall go no more out, Rev. 3, 12. *And these are* persuaded, that nothing shall be able to separate them from the love of God, which is in Christ Jesus, Rom. 8, 38.

CONCERNING THE CHURCH AND MINISTRY.

The Church of God *is* the pillar and ground of truth, 1 Tim. 3, 15. *Whereof* the dear Son of God is the head, Col. 1, 18. From which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God, Ch. 2, 19. *Which* church of God *are* they that are sanctified in Christ Jesus, 1 Cor. 1, 2. *Who* when He ascended up on high, gave gifts unto men: And He gave some apostles, some prophets, some evangelists, some pastors and teachers, for the perfecting of the saints, for the work of the ministry, Eph. 4, 8, 11, 12. *Who* ought

to be blameless, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no strikers, not greedy of filthy lucre, but patient; not brawlers, nor covetous, 1 Tim. 3, 2, 3. Lovers of good men, sober, just, holy, temperate, holding fast the faithful word, as *they* have been taught, that *they* may be able by sound doctrine, both to exhort and to convince gainsayers, Tit. 1, 8, 9. *Taking* heed to *themselves* and to the flock, over which the Holy Ghost hath made *them* overseers, to feed the Church of God, Acts 20, 28. *Taking* the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as being ensamples to the flock, 1 Pet. 5, 2, 3. *And* such elders as rule well, *are* to be counted worthy of double honor, especially they who labor in the word and doctrine, 1 Tim. 5, 17. *And* to be *esteemed* very highly in love for their works' sake, 1 Thess. 5, 12. As every man hath received the gift, so *ought* the same to be ministered: if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, 1 Pet. 4, 10, 11. *Preaching* the *Gospel*, not with the wisdom of words, lest the cross of Christ should be made of none effect, 1 Cor. 1, 17. Nor yet with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that the faith *may* not stand in the wisdom of men, but in the power of God, Ch. 2, 4, 5.

OATHS OR SWEARING.

Under the typical law of the Old Testament, the wrath and retribution of God were prefigured by oaths, war, the death penalty, cities of refuge, etc., but under the Gospel, the right to administer vengeance, retribution, imprecations, persecutions, and the death penalty is withheld from man.

To utter an *oath* or to *swear*, is to appeal to a higher power, who is supposed to be able to administer retribution to the soul, and to invoke His wrath or curse on ourselves or on some one else. It may be uttered profanely or judicially. Whether the form of the oath specifies all that belongs to an oath or not, the curse is implied to be an oath, in whatever way it is administered or uttered.

Deut. 32, 35 : To Me belongeth vengeance and recompense. Rom. 12, 19 : Vengeance is Mine, I will repay, saith the Lord. Mat. 5, 33-37 : Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : But I say unto you, Swear not at all : neither by Heaven ; for it is God's throne : nor by the earth ; for it is His footstool : neither by Jerusalem ; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black ; but let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these, cometh of evil. James 5, 12 : But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath : but

let your yea be yea, and *your* nay, nay ; lest ye fall into condemnation. Jude 9 : Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

THE MORAL LAW,

In Scripture, has reference to religious and social duties. The Decalogue is its foundation. It has two tables. The *first* has reference to our duty to God ; the *second*, to our fellow men. The essence of the first is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like it, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these, Mark 12, 30, 31. On these two hang the Law and the Prophets. Morality must be saturated with the essence of these two tables or it will be a myth.

The Moral Law pervades the Old Testament, but is brought out, in clearness, in the New. Its life centre is in the heart, while its obligations and observances must bring into action the judgment and will. The Sermon on the Mount is a clear exposition of it, where the heart and inward purpose are shown. The whole purpose of the New Testament is to unfold and enforce it. The regeneration of the soul by the Holy Spirit is essential to a correct understanding and observance of it. The Gospel everywhere assures us that we can ever have the help of the Holy Spirit in keeping it.

In observing it man must keep himself in an active,

inward, and watchful state of mind. He must live in Submission to God.

In the Love and Fear of God.

In Faith and Trust.

To live thus he must live nigh to God in

PRAYER.

Prayer may be *silent* or *mental*, *vocal* or *ejaculatory*—calling on God. Silent or mental prayer is an approach of the soul to God in communion with Him. It may be the want or sorrow of the soul made known to Him, or a loving acknowledgment of blessings received—the prayer of thanksgiving.

Vocal Prayer is usually uttered when others are associated with the person offering it. It may be offered sitting, standing, kneeling, or in prostration. All these methods are scriptural, and are to be determined by the circumstances accompanying it. Kneeling is the most common Bible usage. It is a fit mode to express humility and dependence upon our Heavenly Father, Ex. 20, 1, 17; 24, 12; Mat. 21, 36-40; Luke 10, 35-37; Rom. 13, 9, 10; James 2, 8; John 5, 14, 15; Jer. 29, 12, 13; Isa. 62, 6, 7; 65, 24; Mat. 6, 9-13; 7, 9-11; Luke 18, 1-11; Phil. 4, 6; Col. 4, 3; James 1, 5.

To receive blessings from God we should be influenced by faith, submission, Love, Fear, Hope, Trust. We should also remember that when we desire forgiveness we must be willing to forgive others their trespasses. We must cultivate *love, forbearance, honor, mercy, compassion, pity*, etc.

Conduct which stands in the way of Divine Blessing :

Hatred, Envy, Jealousy, Anger, Covetousness, Murder, Lying, False Witness, Theft, Lewdness, Drunkenness, Retaliation, etc.

While *Family Prayer* is not specially commanded in Scripture, it is clearly inferential that it is very proper, Gen. 18, 19; Deut. 6, 6-7; Acts 10, 12; 16, 31-33; Eph. 6, 4; Lev. 19, 17; 1 John, 14, 15; Prov. 24, 1; Psa. 37, 1; Mat. 5, 22; Eph. 4, 31; Rom. 12, 19; Ex. 20, 17; Luke 12, 15; Lev. 19, 18, 34; Mat. 5, 44; John 13, 34; Ex. 14, 15; 1 Sam. 1, 13; Rom. 7, 24-25; Gen. 43, 29; Judges 16, 28; Luke 23, 42, 43; Mat. 6, 6; Luke 6, 12; Dan. 6, 10; Acts 10, 9; Gen. 18, 19; 2 Sam. 6, 20; Josh. 24, 15; Acts 10, 2, 30; 16, 15; and many others.

JUSTIFICATION, SANCTIFICATION AND HOLINESS.

WHAT THE FRIENDS SAY.

George Fox had a very clear and remarkable experience, extending from 1643 to '49, from his nineteenth to his twenty-fifth year, which is found in the beginning of his journal. It was a succession of baptismal experiences and unfoldings of Gospel Truth. During these transitional experiences he was fitted for his after life work. There was a great harmony between his life and teaching, both of which rendered him a remarkable character in witnessing to primitive Christianity in the advancing work of the Reformation.

SANCTIFICATION AND JUSTIFICATION.

By GEORGE FOX. Doctrinal Essays, Vol. 3, Phil. Edition, 1831, p. 450. See also pp. 49, 103, 110, 116, 143, 155-6, 206, 265-9, 292-3, 305-9.

They that are not complete in sanctification are not complete in justification, for they are one; they that are complete in the one, are complete in the other; and so far as a man is sanctified, so far is he justified, and no farther; for the same that sanctifies a man justifies him; for the same that is his sanctification is his justification, his wisdom, and his redemption. He that knows one of them, knows all; he that doth not feel one of them, feels none of them at all, for they are all one.

HOW SANCTIFICATION AND HOLINESS ARE ATTAINED.

THOMAS STORY, Friends' Library, Vol. 10, p. 156: "Though the Spirit of Christ leadeth those who believe and follow Him into all Truth; yet not all at once, but as we poor, low, weak mortals are made able to bear, from one degree of conviction, illumination, sanctification, understanding, experience, and knowledge, to another, under the conduct of the Spirit, until we arrive at as great perfection as our nature is capable of in this present world, which is no small degree, in order to be fitted for a far greater glory, and full establishment in a more excellent world to come, in life everlasting."

SARAH GRUBB, 1780: "For every fresh service and work in the church, we must experience a renewed bap-

tism of Spirit and purification of the gift ; and that the more we have of the dross, or the reprobate silver, the more frequently must we pass through the refining fire."

PHIPPS ON MAN, p. 37-8 : "The new birth is not brought forth in particulars imperceptibly. The new man is renewed in knowledge ; in a certain and sensible experience. The soul in whom it is going forward, has an internal sense of it through its own progress, and must keep a steady eye thereunto, that it may go forward. "We all," saith the apostle, "with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." By looking at the deceitful beauty of temptation, men fall into sin, and by keeping a steadfast eye inwardly unto Christ in spirit, with humble resignation to Him, and earnest desire after Him, man finds preservation, and *gradually advanceth from one degree of grace to another, till he really experienceth a renewal of the Divine likeness upon his soul*, and an inward translation out of sin, darkness and death, into Divine light, life and holiness : and thereby, in conclusion, from anxiety and misery, to peace and felicity.

BAPTISM BY THE SPIRIT IDENTICAL WITH REGENERATION.

OLIVER SANSOM, 1710 ; Friends' Library, Vol. 14, p. 60 : The outward name Jesus, which signifies a Savior, was given as a signification of that inward virtue, life and power, by which "He would save His people from their sins." And He shall reign over the house of Jacob forever, and of His kingdom there shall be no

end, Mat. 1, 21; Luke 1, 23. And as His kingdom is an everlasting spiritual kingdom, so His name and power, by which He saves His people, from their sins, and delivers them from their soul's enemies, must needs be spiritual. And this is the name, and there is none other given among men, whereby they must or can be saved from their sins, Acts 4, 16. And the Apostle Paul mentioned some who had been great sinners, but were cleansed and washed, etc., in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6, 11. And so this inward washing is *no other* than the baptism of the Spirit. By one Spirit, said the Apostle, we are all baptised into one body, 1 Cor. 12, 23. And although in Scripture this inward washing is in divers ways expressed, yet the power is but one by which it is effected; and the baptism, also, is but *one*, which is effectual and saving. For as there is one Lord and one faith, so also but one baptism. And this only is available; and in the Church of Christ will ever remain. And this one inward, substantial baptism we do own.

JOHN BURNYEAT; Friends' Library, Vol. 11, p. 125-6: "I clearly saw that we had all been deceived, in thinking while we lived in the flesh, and after the flesh, and so in the death, and feeding upon the tree of knowledge, which was forbidden for food, we might make such a profession as might bring us to reap life everlasting. But I soon saw, such as a man lived after—such as a man sowed, such should he reap, and not what a man professed, or what he talked of; and then I was willing to bow to the cross, and come under the fiery baptism of the Spirit, and let that which was con-

sumable be destroyed, that my soul might be saved, and come to possess that which would endure, and abide, and which could not be shaken," p. 124.

Continued baptismal experience produces a growth in sanctification.

Growing into this experience of the goodness of the Lord, peace, love, the delight of knowing God's presence and power and of the sweetness and excellency of His power in our assemblies, we grew in strength and zeal for our meetings more and more, and valued the benefit thereof more than any earthly gain; yea, it was to some more than our appointed food. Thus continuing, we grew more into the understanding of Divine things and heavenly mysteries, through the openings of the power which was daily amongst us, which wrought sweetly in our hearts, which united us more and more unto God, and knit us together in the perfect bond of love, fellowship and membership. So that we became a body compact, made up of many members, whereof Christ Himself became the Head; who was with us and did rule over us, and further gave gifts unto us, by which we became still to be enlarged and were further opened, that we might answer the end for which He had raised us up, and had so far blessed us, and sanctified us through His word which dwelt in our souls. So we keeping still in our zeal, and unto our first love, and keeping up our meetings, and not forsaking the assembling of ourselves together (as the manner of some was of old, whose example the Apostle exhorted the saints not to follow,) the Lord's power continued with us, and was renewed daily in our meetings; by the openings of which our under-

standings were still more enlarged in the mysteries of life and the hidden things of God.

CONCERNING JUSTIFICATION.

R. BARCLAY, 7th, 8th and 9th Propositions. *Apology* : As many as resist not this light, but receive the same, in them is produced an holy, pure, and spiritual birth, bringing forth holiness, righteousness, purity, and all those other blessed fruits which are acceptable to God ; by which holy birth, to wit, Jesus Christ, formed within us, and working His works in us—as we are sanctified, so we are justified in the sight of God, according to the apostle's words, Cor. 6, 11 : “But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.” Therefore it is not by our works wrought in our will, nor yet by good works, considered as of themselves, but by Christ, who is both the gift and the giver, and the cause producing the effect in us ; who, as He hath reconciled us while we are enemies, doth also in His wisdom save us, and justify us after this manner, as saith the same apostle elsewhere, Tit. 3, 5 : “According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.”

CONCERNING PERFECTION.

In whom this holy and pure birth is fully brought forth the body of death and sin comes to be crucified and removed, and their hearts united and subjected unto the truth, so as not to obey any suggestion or temptation of the evil one, but to be free from actual

sinning, and transgressing of the law of God, and in that respect perfect. Yet doth this perfection still admit of a growth; and there remaineth a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord, Rom. 6, 14; 8, 13; 6, 2, 18; 1 John 3, 6.

CONCERNING PERSEVERANCE, AND THE POSSIBILITY OF
FALLING FROM GRACE.

Although this gift, and inward grace of God, be sufficient to work out salvation, yet in those in whom it is resisted, it both may and doth become their condemnation. Moreover, in whom it hath wrought in part, to purify and sanctify them, in order to their further perfection, by disobedience such may fall from it, and turn it to wantonness, making shipwreck of faith; and “after having tasted of the heavenly gift, and been made partakers of the Holy Ghost, again fall away.” Yet such an increase and stability in the truth may in this life be attained, from which there cannot be a total apostacy, 1 Tim. 1, 6; Heb. 6, 4-6.

ISAAC PENNINGTON, son of the Lord Mayor of London, *Justification and Sanctification*: “There is a state wherein there is an imputation of *Christ’s righteousness*, to persons reached by the power of the Lord; *a real bringing into the righteousness*. For in the true growth the soul grows daily more and more out of its own righteousness, out of the dark corrupt image, *into the righteousness of Christ and into His pure image*. Thus Christ is formed in the hearts of them that truly believe, daily more and more; they receiving Him as a

Heavenly leaven and giving up to be leavened by Him, are changed *daily more and more* into the newness of spirit, even until they become a *new lump wholly leavened*; so that ‘old things have passed away and all things become new.’” * * * “A new nature and spirit,” he goes on to say, “*which is all of it righteous* in the sight of God. Oh, it is precious for any one to feel his soul in this state; and who would not travail, wrestle, and strive, and watch, and pray, and wait, that He might thus be fitted by the Spirit of the Lord, *for His Son Jesus Christ.*” (Vol. II., p. 454—Ed. 1681.)

“Blessed be the name of my God, I feel *the righteousness of His Son* revealed in me, from faith to faith; and truly I can testify of *no other righteousness*. In His name I have been gathered: *in His name I live*, and *in Him I feel righteousness*. He hath brought me to nothing in myself that I might be all in Him, and that I might find Him all to me. He is my peace; *He is my life*; *He is my righteousness*; *He is my holiness*; He is the image wherein I am renewed; He is my hope and joy forever. His arm hath gathered and His arm encompasseth me day by day; I rest under the shadow of His wings day by day.

“That the Lord God is perfectly able to redeem from sin in this life;—that He can cast out the strong man, cleanse the house, and make it fit for Himself to dwell in;—that He can finish transgression and sin in the heart, and bring in everlasting righteousness;—that *He can tread down Satan under the feet of His saints and make them more than conquerors over him*—this they confess they steadily believe. * * * But that the

way is long, the travel hard, the enemies and difficulties many ; and that *there is need of much Faith, Hope, Patience, Repentance, and Watchfulness against Temptations, before the life in them arrive at such a pitch.* Yet for all this, Christ saith to His disciples, ‘Be ye perfect,’ directing them to aim at such a thing ; and the Apostle saith, ‘Let us go on unto perfection ;’ and that Christ gave gifts ‘for the perfecting of the saints ;’ and they do not doubt that He that begins the work can perfect it even in this life ; and so *deliver them out of the hands of sin, Satan, and all their spiritual enemies ;* so that they may serve God *without fear of them any more,* in holiness and righteousness before Him all the days of their lives.

“ *Their life lies in Christ ;—their peace in His satisfaction for them, and in a sensible feeling of His blood sprinkled in their consciences to cleanse them from sin.*

“ *Their righteousness is in Christ forever, and not in themselves ; but in the denial and crucifying of self, are they made partakers of it ; * * * purifying themselves daily and putting off the old man and putting on the new.*

“ *And this we are not ashamed to confess that we are pressing after ; and some have already attained very far—even to being made perfect as pertaining to the conscience,—being so engrafted into Christ, so planted into the likeness of His Death and Resurrection,—that they feel no condemnation for sin, but a continual justification of life.”—(Pennington’s Works, Vol. 1., pp. 206, 207. Ed. 1681.)*

What MONOD, of PARIS, says. Notes by T. Kimber: “Sanctification does not remove the tendencies to

sin, but only renders them *inoperative*, by the stronger tendency toward God and holiness which now exist in the heart."

"If the old Adam continue all the time in a sanctified believer," he goes on to say, "what can Paul be writing about when he says 'our old man is crucified with Him that *the body of sin might be destroyed*' not simply overmastered, and *rendered powerless* by the stronger man who now dwells in the heart?" etc., etc.

The answer is very plain. The Apostle Paul never said "the body of sin might be *destroyed*;" although an error in our old translation so interprets him. The word he used is *katargethe*; which means, exactly, "*rendered useless or powerless*,"—"made of none effect;" not "*destroyed*."

Of the twenty-seven times that the word occurs in the New Testament, it is only rendered, in the King James version, "*destroyed*" six times; and in every one of these cases erroneously, and in violation of the evident meaning of the Apostle; and in every one the error is corrected in the New Version.

No more satisfactory evidence of the true Christian Theology of the early Friends can be found in their whole declarations of faith than the consistent and Scriptural testimony which they uniformly bear to the true nature of this crowning work of the Lord Jesus in the soul. They held that He was "able to save unto the uttermost" [*unto completeness*] "all that came unto God by Him;" that as "we are justified by His blood" (Rom. 5, 9) so that "Jesus also that He might *sanctify* the people with His own blood suffered without the gate," (Hebrews 13, 12). They taught that, both in

their justification and in their sanctification, He, their *one Almighty Savior*, accomplished the great work of their *complete salvation*, by "*His word*," by "*His truth*," by "*His blood*;" and all through His blessed Holy Spirit; and that "*having been justified by faith*," we also receive "*an inheritance among them that are sanctified through faith that is in Him*."

WILLIAM PENN, on Justification, Ev. Exposition, p. 73: Justification consists of two parts, or hath a two-fold consideration, viz., justification from the guilt of sin, and justification from the power and pollution of sin; and in this sense, justification gives a man a full and clear acceptance before God. For want of this latter part it is, that so many souls, religiously inclined, are often under doubts, scruples, and dependencies, notwithstanding all that their teachers tell them of the extent and efficacy of the first part of justification. And it is too general an unhappiness among the professors of Christianity, that they are apt to cloak their own active and passive disobedience with the active and passive obedience of Christ. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ: nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts, or wipe out old scores: it is the power and efficacy of that propitiatory offering, upon faith and repentance, that justifies us from the sins that are past; and it is the power of Christ's spirit in our hearts, that purifies and makes us acceptable before God. For till the heart of man is purged from sin, God will never accept of it. He reproves, rebukes, and condemns

those that entertain sin there, and therefore such cannot be said to be in a justified state ; condemnation and justification being contraries :

“ In short, I say, both as to this, and the other point of justification, that Jesus Christ was a sacrifice for sin ; that He was set forth to be a propitiation for the sins of the whole world ; to declare God’s righteousness for the remission of sins that are past, &c., to all that repented and had faith in His Son. Therein the love of God appeared, that He declared His good will thereby to be reconciled ; Christ bearing away the sins that are past, as the scapegoat did of old, not excluding inward work ; for, till that is begun, none can be benefited, though it is not the work, but God’s free love that remits and blots out, of which the death of Christ, and His sacrificing of Himself, was a most certain declaration and confirmation. In short, *that* declared remission, to all who believe and obey, for the sins that are past ; which is the first part of Christ’s work, (as it is a king’s to pardon a traitor, before he advanceth him,) and hitherto the acquittance imputes a righteousness, (inasmuch as men, on true repentance, are imputed as clean of guilt as if they had never sinned,) and thus far justified : but the completing of this, by the working out of sin inherent, must be by the power and spirit of Christ in the heart, destroying the old man and his deeds, and bringing in the new and everlasting righteousness : So, that which I writ against, is such doctrine as extended Christ’s death and obedience, not to the first, but this second part of justification ; not the pacifying [of] conscience, as to past sin ; but to complete salvation, without cleansing

and purging from all filthiness of flesh and spirit, by the internal operation of His holy power and Spirit."—See Penn's Works, vol. 2, p. 165, &c.—1673.

JUSTIFICATION.

By CLEMENT LAKE: And He, Christ, hath purchased us with His own blood, Acts 20, 28, and Rom. 3, 25, and by Him we have remission of sin, and we are justified by His blood, Rom. 5, 9, and by it we have eternal redemption, Heb. 9, 12; 1 Pet. 1, 2. And if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Christ cleanseth us from all sin. And what the difference is between walking in the light, that is so much derided, and walking in Christ, I know not; but if we walk in Him, the blood of Jesus Christ will cleanse us from all sin, John 7, 9, and I believe not only from the guilt, but from the filth also, 5, 9, and I believe that sanctification and justification are inseparable."—Ev. Expos., p. 156–7.—1687.

RICHARD CLARIDGE: In stating the belief of Friends on the subject of justification, in an argument which he had with an Antinomian Baptist, he says:

"In a word, if justification be considered in its full and just latitude, neither Christ's work, without us, in the prepared body, nor His work within us, by His Holy Spirit, are to be excluded; for both have their place and service in our complete and absolute justification.

"By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the

mercy of God, justified from the imputations of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed, that as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord. And all this is effected, not by a bare or naked act of faith, separate from obedience; but in the obedience of faith, Christ being the author of eternal salvation to none but those that obey Him."—P. 79.—1699.

JOHN WHITEHEAD: Concerning the presence and work of the Holy Spirit in the conversion, regeneration, and baptism of the souls of sinners.—Ev. Expos., p. 121.

From a treatise entitled "A Manifestation of Truth," I extract the following, viz :

"Concerning salvation by Christ, we say and believe that without the sufferings and death of Christ at Jerusalem, no man can be saved, justified, or sanctified, therefore do they maliciously, or, at least, ignorantly. It is not an historical knowledge and belief of what Christ said and suffered at Jerusalem, sixteen hundred years ago, that can or doth save any man, without feeling of his Spirit, power, and life made manifest within, to make them conformable to Him in His death, and raise them together with Him to live in the virtue of His life; by which life, we, as well as the ancient Christians, are saved, and we are sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God, which mightily worketh in us, and all His works are perfect: And therefore, I do dis-

tinguish betwixt the righteousness which is of faith, which the Spirit worketh, and the righteousness which is of the law, performed by man's own strength; for though the one be as filthy rags, yet so is not the other.

CHRISTIAN CONVERSATION — NECESSITY OF WATCHFULNESS,
HUMILITY AND PRAYER.

DR. WILLIAM NICHOLSON: A *growing* Christian does not imagine himself to have come into a state of finished grace, nor that he has every necessary personal endowment in full measure, nor that all occasion for personal solicitude has been removed, nor that his only concern should be for others because there is nothing more that God can do for him. But his frequent and searching inquiry is, "What lack I yet?" "Search me, oh God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting."—Ps. 139, 23-24. Every fresh revelation of his needs in answer to these earnest petitions, brings penitence, humiliation and a trustful looking unto God for His mercy, grace and peace through Jesus Christ, with adoring gratitude for cleansing through His blood.

Thus it turns out that growth in grace is often more manifest to others than to those who experience it. A deep sense of God's purity takes away self-exaltation. We can not fail to see the end of our own perfection as we lay it down beside the exceeding breadth of God's commandment.—Ps. 119, 96. Moody has aptly said that God writes "holiness" upon the *foreheads* of His

children, where they themselves cannot read it, but others can.—Ex. 28, 36-38.

A true Christian experience has its various stages, but no terminus. Its highest perfection only awaits a further perfecting. We are prone to forget this, and even the language in which we recognize these stages, sometimes tends to make us forget it. For instance, if a sinner under deep conviction has found pardon and peace, how often is he spoken of as having "*got through*." As the tidings are carried to his deeply interested Christian friends, with what joyful emphasis do they repeat one to another, "*he got through* last night or yesterday." Now the tidings themselves in such cases are good and joyful, but they are not well expressed. Indeed the drift of the expression is dangerous. It intimates that the work is finished. It is a silent confession of a prevalent error both in faith and practice, that there is nothing more to be done; and is a prelude to that backsliding which in a greater or less degree, must affect every convert who does not press on unto perfection. He only can remain to be a new man who is renewed day by day.

Again, when Christians renew the consecrations under special visitations of the Holy Spirit, and are baptized afresh into a sense of God's love and of their obligations to Him, and feel strengthened with might in the inner man, how often we speak of them as having attained or obtained "*entire*" sanctification. The experience itself is a good one indeed, but the manner in which it is expressed intimates to many a finality of attainment or obtainment—a condition of Christian excellency of character which has received the finish-

ing touches of Divine grace, and to which righteousness is as spontaneous as sin to the unrenewed soul. The expression is not Scriptural. The attempt to defend it by an appeal to 1 Thess. 5, 23, requires the setting aside of the obvious meaning of "wholly" as indicated by the context. The Apostle does not appear to refer to the *degree* of sanctification, but to its extent, so that every part of man's nature (body, soul, and spirit) might be embraced in it— might both be sanctified and preserved blameless.

John Wesley admits that what he calls "entire" sanctification is an *improvable* state. This is much the same as to admit that *the expression itself* is improvable. What purpose does the adjective serve, if the sanctification is not really entire, but improvable? Certainly many people accept it as meaning a finished state instead of an improvable one. For such as these it would be far better if the adjective were omitted.

One of the greatest dangers of the ocean-wave is its *under-tow*. The visible crest is always rolling landwards, and nothing could seem easier or more sure than to float ashore upon it. Yet multitudes have been swept back into the deep, because a feeling of security allowed them to settle into the lower current, which is so much the more dangerous because it is silent and invisible. Now every strong spiritual experience has its *under-tow*. There is always a return-current, a back-flow, strong, deep, silent, invisible and dangerous. Those who sink into it are carried back and too often they never return. Better that a man "fear and tremble" at the thought of danger, than to fall into it, through unwariness. The very idea of

“entireness” may lead to a feeling of self-security, self-confidence, and carelessness, in which the soul becomes insensible of its constantly recurring needs. Prayerlessness takes the place of prayerful dependence, the watchman sleeps at his post, and the enemy comes in at the very gate through which he has been cast out. How needful it is in the midst of spiritual joyfulness and conscious spiritual strength, to abide in deep humility, to remember our own exceeding unworthiness and that all of our boundings come only from God’s merciful superabounding toward us. If angels fell from heaven, *we* should watch and pray even when sitting in heavenly places in Christ Jesus.

SCHOOLS OF THEOLOGY.

BRIEF FROM BUCK’S DICTIONARY.

ANTINOMIANS, date 1538: Those who believe that the Law is of no use or obligation under the Gospel; that good works do not promote our salvation; that if Christians commit any kind of sin it will do them no hurt, nor in any sense affect their salvation; and that the Decalogue is not in force under the Gospel.

PELAGIANS, 4th century: Believed that Adam was by nature mortal—he would have died had he not sinned; that the consequences of Adam’s sins were confined to his own person; that new-born infants are in the same condition of Adam before he fell; that the Law qualified men for the kingdom of God; that the

General Resurrection of the dead does not follow in virtue of our Savior's resurrection; that the grace of God is given according to our merits; and that this grace is not given for the performance of every moral act.

ARIANS, year 315—from Arius of Alexandria: Maintained that the Son of God was totally and essentially distinct from the Father; that he was the first and noblest of those beings God had created, the instrument by which He formed the universe, and therefore inferior to the Father in nature and dignity.

GNOSTICS, from *gnosticos*, knowing; first century. See 1 John 2, 18; 1 Tim. 6, 20; Col. 2, 8. They put knowledge, reason, and philosophy above all other considerations. Learning gave them superiority.

ARMINIANS, from Arminius of Amsterdam, 1600: That God, from all eternity, determined to bestow salvation on all who, He foresaw, would persevere to the end, and would inflict eternal punishment on all who would continue in unbelief and resist His divine aid; so that election is conditional, and reprobation is the result of foreseen infidelity and persevering wickedness; that Jesus Christ made atonement for the sins of all mankind in general, and for every one in particular, and that none can partake of salvation in unbelief; that true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will, since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing, and therefore it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the

operation of the Holy Spirit, which is the gift of God through Jesus Christ; that this divine grace or energy of the Holy Spirit begins and perfects everything that can be called good in man, and consequently all good works are to be attributed to God alone; that nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner; that God gives to the truly faithful who are regenerated by His grace, the means of preserving themselves in this state, and that the regenerate may lose true justifying faith, fall from a state of grace, and die in their sins.

CALVINISTS, 1536, Geneva: They maintain that God has chosen a certain number of the fallen race of Adam in Christ before the foundation of the world, unto eternal glory, according to His immutable purpose, and of His free grace and love, without the least foresight of faith, good works, or any condition performed by the creature; and that the rest of mankind He has pleased to pass by and ordain to dishonor and wrath, for their sins, to the praise of His vindictive justice. They thus construe Rom. 9, 11; 1, 6; 8; 29, 30; Eph. 1, 4; 2 Thess. 2, 13. Still they recognize the freedom of man's will. In opposition to the Arminians they say that an election upon the condition of faith and good works foreseen is not Scriptural. Election is the cause and not the effect of good works. The wicked are eternally punished "*for so it seems good in God's sight.*" They maintain that mankind are totally depraved in the fall; that God will effectually, in time, call His elect by His word and Spirit to salvation, and all that are effectually called and sanc-

tified by His Spirit, shall never finally fall from a state of grace.

Calvinism and Arminianism are the opposites of each other in many distinguishing denominational differences. These differences caused much controversy and persecution during the progress of the Reformation.

ÆRIANS, 4th century: A sect in Pontus in Asia Minor, during the reign of Constantine, from Ærius, who taught that a Presbyter or Elder differs not in order or degree from a Bishop, but he who is an Elder is called a Bishop; that there is properly speaking no Passover remaining to be observed or celebrated among Christians; that Fasts ought not to be fixed to certain annual stated days and solemnities, and that prayers ought not to be offered for the dead.

SOCINIANS, from *Socinus*, Poland, 1604: They maintain that Jesus Christ was a mere man, who had no existence before He was conceived of the Virgin Mary; that the Holy Ghost is no distinct person, but that the Father is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ, but contend that it is only a disputed title, which, however, invests Him with great authority over all created beings. They deny the doctrine of sanctification and imputed righteousness, and say that Christ only preached the truth to mankind, set before them an example of heroic virtue, and sealed His doctrines with his blood. Original sin and absolute predestination, they esteem scholastic chimeras. Some of them likewise maintain the sleep of the soul, which, they

say, becomes insensible at death, and is raised again, with the body, at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will not torment them eternally, but for a certain duration proportional to their demerits. They are not a unit in all points of doctrine.

UNITARIANS differ but little from Socinians.

MONTANISTS, 2d century; opposed to Gnosticism: The doctrine was widely diffused through the East and West. It was defended by Tertullian. "They asserted the priestly dignity of all Christians, and consequently, that the gifts of the Spirit are not confined to one order in the church, or even to one sex; and they would not allow that the gift of prophecy had been superceded by learning and an enlightened intellect. In opposition to the notion that the Bishops were the sole successors of the Apostles, they denied that any who have not received the spirit of prophecy from the Holy Ghost himself can be the successors of the Apostles, or heirs to their spiritual power; and they repudiated the false idea that holiness of life is to be looked for in the clergy in another manner or in a higher degree than in the laity. They made a vigorous stand also against the spirit of accommodation to the world, which was creeping over the Church. * * * But though the Montanists clearly saw whither worldly policy was leading the Church, *they were slow to separate themselves from its communion*; nor did they leave it until they were thrust out by the Bishop of Rome about 192."—*Backhouse & Taylor.*

THE
RITUALISTIC LAW,
AND
ITS ANTI TYPE IN CHRIST.



THE THREE DISPENSATIONS.

Worship is reverential adoration and respect to the Divine Being, who is known in Bible History as

GOD,

The Creator of all things and Father of all.

Lord, Ruler or Governor.

Jehovah, the incommunicable name, signifying self-existence, eternity, and almighty power; He who confirms his covenants.

Many other titles are given, such as Savior, Redeemer, The Highest, etc.

Man, in every age, has been instructed by God Himself, through His Eternal Spirit, how to appear in His presence. He has set before him life and death; blessing for obedience and cursing for disobedience. When man was created, the moral Law was given him to keep. To break that Law would bring sin into the world, and death by sin. Adam was deceived by the arch deceiver who kept not his first estate in Heaven. The world of mankind was then in Adam, and with and in him fell the race. All incurred the penalty of death unto holiness but life unto sin. Both soul and body became corrupt before God.

In the promised redemption the cure appointed for the malady of sin was made equal to the disease. As in Adam all die, even so in Christ shall all be made alive. As both soul and body incurred the penalty of death, both soul and body would be restored to holiness and eternal life in Christ.

The purpose of God in redemption was revealed as the people of the world were prepared to receive it. But the great leading thought was made known from the beginning, to Adam and Eve in the Garden, when the curse was pronounced upon the Serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel," and the promised redemption was made typical by the blood upon the altar as an atonement for the soul.

Christ was even then appointed as a Lamb to be slain as the sinner's substitute, that the sinner could live by virtue of that death.

The Law of Redemption was put into the form of a covenant of mercy. The offer of redemption is made to man blending in its character justice, mercy, and love, which constitute righteousness. His righteousness, it sustained Him.

A covenant implies two parties; one party offers it. But the offer is of no force until it is accepted by the party to whom the offer is made. No covenant is in force until confirmed.

Man, on his part, must confess himself to be a sinner; unclean, and sincerely repenting, he must as sincerely desire the pardon of the offended Lawgiver. He must not be ashamed to make an open confession

of his guilt; nor to make a full and honest acknowledgment of the love, mercy, and justice of his Divine Lawgiver. From the first then he must so accept of the covenant of mercy that he would cause animals to bleed as an evidence of his faith in Christ's promised atonement. Faith would then be living, and become the substance of things hoped for, and the evidence of things not yet seen.

The fullness of the typical law was not given until the Abrahamic church was organized at Sinai.

The world of man, as regards the dispensations of the Law of Redemption, is divided into three periods, which are known as three dispensations: the PATRIARCHAL, MOSAIC, and CHRISTIAN. They all look to the same Lawgiver, the same Savior, and the same condemnation and reconciliation through Christ. When rightly understood they may be read together as one. The patriarchs and prophets were men as we are, needed salvation as we do—had to humble themselves before God as we do, and seek like us for pardon; while God, the Lawgiver, is the same yesterday, to-day, and forever.

THE PATRIARCHAL DISPENSATION

existed through a period of 2500 years—from Adam to Moses; and the

MOSAIC DISPENSATION

extended from the giving forth of the Law from Mount Sinai to Christ; 1500 years, and the

CHRISTIAN DISPENSATION

extends from Christ to the end of the world. It is therefore the last times.

The Patriarchal Dispensation was expanded, and rendered more specifically definite by the Mosaic Law; hence the latter may be considered quite in harmony with the former. Both are filled with types and allegories of Christ and Christianity, of Heaven and Hell. The Garden of Eden is a Type of Heaven. Adam and Eve were expelled from Paradise on Earth as Satan and the rebellious Angels were expelled from the Celestial Paradise.

Adam and Eve could not return to the Garden of Eden unless they passed under the flaming sword and through a company of guardian Angels: We, to enter Heaven, must pass under the two edged sword of our High Priest that turns every way, dividing asunder (laying open) the soul and Spirit and searching the thoughts and intents of the heart. We must come, Heb. 12, 24, "to an innumerable company of angels; to the general assembly and church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than the blood of Abel." Abel's blood spake of death, Christ's of life.

Creation itself is a type of the regeneration of the soul. Its darkness was illuminated by the Father of

Lights; and the contrasts of Genesis and Revelations are very remarkable:

GENESIS.	REVELATIONS.
Chap. 1, 1. Earth created.	Chap. 21, 1. Passed away.
“ 1, 5. Night.	“ 25, 5. No night there.
“ 1, 10. Seas.	“ 21, 1. No more sea.
“ 1, 16. Sun and Moon creat'd	“ 21, 23. No need of the Sun.
“ 2, 8. Garden a home for man.	“ 21, 10. City a home for man.
“ 21, 23. Marriage 1st Adam.	“ 19, 9. Marriage 2d Adam.
“ 3, 1. First appearance of Satan.	“ 20, 10. His final doom.
“ 3, 16-17. Sorrow and Suffering.	“ 21, 10. No more sorrow.
“ 3, 17. Cursed	“ 20, 18. No more curse.
“ 3, 27. Driven from Tree of Life	“ 22, 3. Welcomed back.

Cain and Abel were typical men. The *first*, of the unbelieving world who depend on their imagined worth or merit for salvation, but who have *jealousy* and *murder* in their hearts—who are yet unregenerate and unsaved. The *second*, of those who accept of the covenant of mercy and depend on the blood upon the altar as the atonement for the soul. Adam, the progenitor of a fallen race, is typical of Christ, the progenitor of the redeemed race.

THE FLOOD

is a conspicuous type. Moses' Ark was the Ark of God's covenant; all must be in it by faith, to be saved, and *go to it to get into it, drawn by God Himself*. The flood (typical of the Holy Spirit) which sustained the ark and kept all within it alive, destroyed all the unbelieving who were *outside* the ark. Noah, who, for scores of years, with unwavering faith, persevered in

executing God's command and service, though ridiculed by the many, inherited the blessing.

2 Peter 3, 19-21: "By which also He, Christ, went and preached unto the spirits in prison; "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

"The like figure whereunto, *even* baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

ABRAHAM WAS A TYPE OF CHRIST.

He was appointed of God to be the ancestor of a church made up of His chosen people;—a people who entered into covenant with Him and kept the faith; a people who lived under the rule of a King and High Priest.

Abraham made a sacrifice of his son on the same mountain where the Son of the Father in Heaven was condemned to be crucified. God provided a Sacrifice as a substitute for Isaac. Isaac—man—was set free because the sacrifice provided by Heaven was made acceptable as his substitute. So the believer is now set free from condemnation—*justified*—because Christ is our *substitute*.

CLEAN AND UNCLEAN BEASTS

were at an early day designated as types. The clean beasts were such as are easily domesticated and

taught, and dwelt in *flocks*. They chewed the cud and parted the hoof among quadrupeds, and had a crop and lived on grain among fowls. Oxen, sheep and goats were selected as clean beasts, and the dove and pigeon among fowls.

Ruminating animals graze a while, and then finding a quiet resting place, they deliberately masticate and appropriate the gathered food. Typical of the Christian, who "seizes upon truth where'er 'tis found" and considers it well, proving all things, and appropriating it in support of the strength and work of life.

Unclean beasts generally prey on the lives of others, eat their food angrily and ravenously, typical of the destructive nature of sin:—These clean and unclean beasts represented Jews and Gentiles. See Peter's vision at Joppa, Acts 10, 9-14.

ISHMAEL AND ISAAC WERE TYPES.

Though Christ has made atonement for sin, and paid the price of all our blessings in redemption; though all the riches of the Father are in Him, and for us to draw upon according to our need—Pardon, Reconciliation, Justification, Sanctification, Holiness, Righteousness, Eternal life, Salvation, Purity, and Happiness are laid up for us in Him and waiting to be inherited; yet we can not be heirs until we become sons according to the promises in the covenant. Ishmael was cast out because he was not a legitimate heir. Isaac was legitimate according to the covenant, and inherited and receivd the promises. We can all inherit; for the grace of God that brings salvation has appeared to all men. To be *saved* or *unsaved* is set before us. We are at liberty

to accept or reject. We can take, by freedom of our will, the affirmative or negative of any moral question.

JACOB AND ESAU WERE TYPES.

God invested Esau with the privilege of first born, and gave him the right to the superior blessing. Foreseeing that he would reject it, did not make him do it. He chose to *sell*, and his misstep could never be mended.

Jacob, prompted by an earnest desire, purchased the blessing and became the heir, and was by law entitled to answer when Esau was called. Whether he satisfied all the obligations of Christian morality in his deception on the day his father blessed him, I will not decide. None of the types under the typical Law, the divers washings and carnal ordinances, made the comers thereunto perfect. It was the bringing in of a better hope that did. All types, parables, and allegories, when followed too far, lose their force.

JOSEPH

was an eminent type of Christ. He prepared the way for the salvation of his brethren from famine. He was rejected, and they esteemed him not; and all because he was honored by his Father in Heaven. In time they who condemned him to death like the Jews on the day of Pentecost, came into his presence penitently, and confessed their sins, and he lovingly forgave and embraced them, and gave them the honors and riches of his table and home, and they dwelt with him in the land.

MOSES

was an eminent type of Christ. He was united with the Divinity in giving the Divine Law to a sinful world, and in showing the people how to become clean in the sight of Heaven, and in lifting them up out of idolatry and the corruption of Egyptian Bondage and establishing them onto a higher plane in the earth as a royal priesthood and Holy Nation. He was thus typical of Christ, who was both Moses and God with us, who united the manhood and Godhead in one, as law-giver, leader, and deliverer from bondage, and like Moses to the Israelites, we need not fear His presence because He is our brother, and His sympathies are with us.

AARON

was typical of Christ. He taught the people; was their intercessor, advocate, cleanser, appeared at the mercy seat in their behalf and instructed the priests on earth and gave directions concerning all their service. He offered sacrifices and sprinkled the blood, on the altar and on the people, and ordered the use of the silver and golden vessels, directed the trimming of the lamps, furnished them with oil, and the Levites with their holy garments; and anointed them for their priestly work.

ATONEMENT.

When the Lord gave Adam and Eve and their family atonement by blood upon the altar, He made a way

for the reconciliation of all mankind ; and when the Paschal Lamb was slain in Egypt, all, both Jew and Egyptian who would be circumcised, and go into their houses under the blood, were saved from death. There should be one law to the home-born and to the stranger ; showing that while the Jews were to be a peculiar and typical people, salvation through the blood of the Lamb was made universal. There are in Heaven to-day the representatives of every kindred, tongue, and people.

BEFORE THE MOSAIC LAW

was given, bloody sacrifices were offered whenever the devotee found a place most desirable. He often blended in his character the office of Priest and Prince or ruler. These words meant about the same thing. Jethro was both Priest and Prince of Midian. Job was a similar personage. We can discover their civilization and high conceptions of spiritual life, by the Book of Job. But few if any men to-day can utter more sublime and instructive thoughts. They were not "unlearned and ignorant men."

We now come to consider a very definite representation of the purposes of God in redemption. The holy things of God and Heaven and salvation, are taught by object lessons—by drawings and specifications, as an architect would instruct us concerning a house he proposes to build. Heavenly things are made as plain to man as it is possible for the Almighty to picture and describe them.

PALESTINE,

divided among the tribes of Israel, was the Lord's typical vineyard. In God's covenant with Abraham, it was bounded on the east by the Great River, Euphrates; on the west by the Mediterranean; on the south by the River of Egypt; and on the north by the mountains of Lebanon. It was conquered by David, and was under the sceptre of Solomon. It was the fertile region lying between the desert of Arabia and the Mediterranean Sea, through which caravans from the East must pass to reach Africa, and receive in exchange the commerce of Southern Europe and of the Dark Continent. The students of Egypt, of Athens, and of Rome would pass by the Holy city to visit the Assyrian empires and the Indies, and to seek the learning found in the cities of Damascus, Palmyra, and Babylon. Hierosolyma should not be passed by unnoticed, where out of Zion went forth the Law, and the word of the Lord from Jerusalem.

Hitherto high places and groves had been chosen for sacrifices, but the faith of the fathers was rapidly becoming dim, and the sacred name of Jehovah was becoming universally profaned by absurd and impious idolatries, superstition and the grossest immoralities.

That a pure religion might be preserved in the Earth, the Lord caused His Law to be written in a Book, appointed a nation to be His church, and *one place* where His divinely-appointed priesthood could offer bloody sacrifices for sin, and make atonement for men and women, singly and collectively, and for the

whole church and nation — where the altar fires could burn day and night forever, lighted by a torch from Heaven; where His own presence would forever be known with His people; where the ashes of the red heifer could be laid up by a clean person, in a clean place, for the cleansing of sinners, and pure water could ever be had from streams that never cease to flow, in which the sin-defiled could bathe and be clean. He here made for men a picture of the one offering for sin, of the washing of the water by the word — the water, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. 22, 1. The government, both in the time of the Judges and of the Kings, was a Theocracy, just what all the governments must be when, in the millenium, the kingdoms of this world will become the kingdoms of our Lord and His Christ. "The tabernacle first, and afterwards the temple, were emblematical parts of this peculiar system. That building was not to be deemed a dwelling place for an earthly monarch, but as a royal mansion, erected for their God and King, in which He was considered to take up His abode, as a supreme and almighty Governor among his subjects. To this place the people might always have recourse to receive his commands, to offer their petitions, and to learn his will, while peculiar manifestations of his august presence were visibly made there. The sanctuary was, in consequence, splendidly furnished, and a numerous retinue of servants and ministers were always in attendance; hence, many of the peculiar rites and ceremonies under the Jewish dispensation, and the express directions that the ritual worship of the Jewish Church should be of-

ferred nowhere but in the Holy Place. We must not, however, for a moment, suppose that the High and Lofty One, who inhabiteth all space, dwelt really, or, as it is expressed, *bodily*, in this habitation. It is true, He there gave a more visible manifestation of His presence than is now exhibited on earth. In the tabernacle and temple, a part of the building was partitioned off. In this inner place was seen a bright, shining cloud, which the Jews called the shekinah, the symbol of Divine presence. It appeared as if resting between two figures, or angelic representatives, called the Cherubim, upon an ark or chest covered by the mercy seat, Exod. 40, 34-38, and 2 Chron. 7, 1-2, and at times it filled all the sanctuary. These holy places and their furniture were figurative representations of Heaven, of Christ, and of the worship of the church; and the believing Israelites were thus reminded continually of the peculiar dispensation under which they lived, having the presence of the Lord their God amongst them in a symbolical representation, in a manner very different from any other nation.

“The Jewish worship was two-fold: (1) There was a *ritual worship*, in which they recognized God’s peculiar dealings with them as a nation, and by a number of rites and ceremonies, testify their sense of His favors—while these rites constantly pointed the attention of the worshipper to the promises of that great Savior who should come among them at the appointed time. This was the tabernacle or temple worship, with the sacrifices and offerings, and every ceremony connected therewith gave some useful instruction, or would help to guard against idolatry, while it prepared

for the more perfect and spiritual state of religion under the Messiah."

(2) "There was a personal, family and congregational spiritual worship, in which the believer, both in private and public, offered prayer and praise. The synagogue worship belonged to this class, and it resembled the worship in the Christian Dispensation, which spiritual worship has continued, while the temple worship, with its ceremonies and offerings, have been done away by the coming of Christ; that is, by the fulfillment, or coming to pass, of the events which those ceremonies represented or shadowed forth." Their rites and ceremonies had each a spiritual meaning, and they were expected to be spiritualized in their observance.

Jesus, where'er thy people meet,
There they behold thy mercy seat;
Where'er they seek thee, thou art found,
And every place is hallowed ground.

The Ten Commandments are the basis of the Moral Law. The *first table* contains the first four — which speaks of duty to God; while the *second table* speaks of our duty to man. On these two tables hang all the Law and the Prophets. This Moral Law was in force before Adam fell. He threw it down and broke it, and God gave it to him and his posterity a *second time*, as on Mount Sinai, typically in or with His *covenant of reconciliation*. It accompanies the Old Testament through the Dispensations and continues in force in the New Testament. It is the Law of the kingdom of Heaven.

THE FURNITURE OF THE TABERNACLE.

The Altar of Burnt Offerings was in the outer court. Its horns pointed to Heaven, and represented strength and power, Kings 2, 28; Psa. 118, 27. To these the victims were bound. Criminals catching hold upon them sought exemption from danger, as did Joab and Adonijah. There were crimes, however, which they would not protect. Mather says: "He who flies to Christ, and hangs upon him whose power was typified by these horns, shall never be plucked thence."

To the altar belonged pots or urns to take away the ashes, shovels, basins, flesh-hooks, and fire pans, made of brass, Exod. 38, 1-7. The fire was from Heaven, holy, and was required to burn perpetually, Lev. 9, 24; 6, 12-13. This fire is considered to have been emblematical of the wrath of God, against sin, also of His sufferings, and His melting, cleansing, and refining power, Heb. 12, 29; Isa. 33, 14. The Spirit of God is also compared to fire, Mat. 3, 2; Isa. 4, 4; and His influences are a sacred fire that never goes out. The Divine word and ordinances are also like fire, Jer. 23, 29, and we read of fiery trials and afflictions, 1 Pet. 4, 12. The Laver was made of the women's brazen mirrors. That which will enable you to see yourself will contain the water that makes the priests clean. Whenever we are washed by the Spirit we reflect Christ's image.

The Tabernacle, or the Lord's dwelling place, had no windows. It was lighted by the golden candlestick *within*, which burned night and day. Our bodies are God's Tabernacle. He is our Light within. Rev. 21,

22-23: And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

The table of *show-bread* indicated our supplies of the *bread of life*. It was a perpetual supply, Lev. 24, 6-7; 1 Chron. 23, 29. The *altar of incense* was an emblem of prayer, and of Christ's intercession. Rev. 8, 2-4: And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

The ark was measured in length, breadth, and depth. It contained the covenant which makes the conditions of salvation definite every way. The Mercy Seat, which exactly covered the ark, had the same length and breadth. Its height and depth were unmeasured, showing that we may not measure the depth or height of Christ's mercy, but that its length and breadth are the same as those of the ark of the covenant. Therefore, salvation is conditional.

The Tabernacle and its furniture probably excited spiritual reflections in the minds of pious Israelites; for the apostle tells us they were a shadow of good things to come. The curtains around the court might teach them a holy reverence for Divine things. The altar of burnt-offerings pointed to the perfection of the Messiah's sacrifice; and the laver taught them the

necessity of regeneration, and of daily application to that Fountain, which was opened in the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. The Tabernacle in general, where Jehovah condescended to reside, was a type of the body of the Messiah, in which, as a tent, he tabernacled while on earth. The silver sockets, which formed the foundation, might remind them of those important doctrines on which all evangelical religion is founded, and by being made of the half shekles which were required of every male in Israel, they were calculated to show the personal interest that each should take in religion and its worship. The outer covering of goat's hair, would indicate the unattractive appearance of religion to a worldly man ; the beautiful under-covering might indicate its glory as seen by the saints. The covering of rams' skins dyed red, might remind them of the efficacy of Messiah's blood as a hiding place from the wind, and a covert from the tempest ; while the covering of badgers' skins, which tradition says was blue, might point to the Heavens, that true tabernacle which God has pitched and not man. The show-bread indicated God's spiritual blessing ; the candle-stick with the lamps, pointed to the sevenfold Spirit of God, whence all spiritual illumination proceeds.

The veil which separated the two apartments, not only indicated the partition-wall which divided the Jew from the rest of the world, and was taken away by the death of Christ, but also that veil which still conceals from mortal view the place of God's peculiar residence. The Tabernacle when taken down and the parts separated to be brought again into place where

it was reared up anew, gave them a clear idea of God's purposes in the resurrection of the body, for the apostle says, 2 Cor. 5, 1-4: "For we know, that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven: If so be that being clothed we shall not be found naked.

" For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

The Tabernacle was also a type of Heaven itself, Heb. 9, 24: For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into Heaven itself, now to appear in the presence of God for us. It also prefigured the church, that holy society and mystical body of Christ, which, in the Scriptures is called the house and Temple of the living God, in which He dwells and walks. The outward court might denote the visible church; the holy place, be an emblem of the church invisible; and the holiest of all, the church triumphant in glory.

THE TEMPLE

was built of material gathered by conquest, and gold and silver which came from many people and nations. David was a conquering king. He was typical of Christ in His reign. He subdued all his enemies and punished the rebellious; typical of Christ as both

King and Judge. His mission was to be a conqueror. Solomon was to typify Christ in His peaceful reign when all His enemies are under His feet. David received from Heaven the plans and specifications of the Temple ; Solomon was to be the builder.

It was built on Mount Moriah, where Abraham offered up Isaac, and where David offered a sacrifice in the threshing floor of Ornam to stay the avenging plague that the Angel with a drawn sword was sending upon him and his people, because he, in his pride, numbered Israel. Mount Moriah was then a type of Christ, the foundation of His Church. But to make a foundation complete, he went far down in the mountain side, Josephus says 400 feet, and built up a wall of huge stones, of eight and ten cubits, representing no doubt the apostles and prophets as a secondary foundation. See Eph. 2, 19 : " Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

The Temple was built of stones taken from their earthly burial place, and of other material altogether unfitted for such a building until measured, hewed, squared, and dressed, and taken from their places in nature to the designed building, every way prepared silently to enter an appointed place. So must we be delivered from the bondage of our corruption by the wise and merciful Master Builder, and in His redeeming mercy and love, become worthy, by grace, to have a place in His church militant, and finally in His

church triumphant. He came not to call the righteous but sinners to repentance.

WHO WERE THE WORKMEN?

The servants of Hiram, king of Tyre, and the Gibonites felled those tall cedars of Lebanon, and worked in the quarries to move from their earthly beds those massive stones which the cunning workman would shape, and carve, and polish, and by both sea and land, carry on a united work of both Jews and Gentiles, in building a house for the Lord: typical in our day of the ministers of Christ who are gathering sinners from many lands to become living stones in the Lord's house, Ps. 7, 4, 5, 61; Rom. 16, 7.

The stones were very costly on account of their size, and were also inlaid with precious stones, showing we ought to have incorporated into our character the precious things which Christ inlays into the souls of His people. All the Christian graces are derived from Him.

THE COURTS OF THE TEMPLE

were typical. The lower outer court was a place where Gentiles were privileged to come. The lookers-on, the *curious to see*, stood there. The court of the Israelites, for both men and women, was several steps above the outer court. They who came to the offering of sacrifices, the confession of sins, to the intercession of the priests, and the sprinkling of blood, stood there: typical of cleansing, of worship, and of prayer, and was regarded by the Jews as a delightful place to be. The inner court was immediately around the temple, and was the place where the priests lived when engaged in

the temple service. Our Bodies are called the *temple* of God. In the Body dwell the Soul and Spirit. The Soul, or *intellect*, may be properly considered God's "holy place" to dwell in, where He, as our High Priest, can carry on a holy and consecrated priestly work in and by us; while our Spirit, or sensibilities, are His most holy place, illuminated by the presence of the Shekinah. It was also typical of the consecrated, anointed, and commissioned church, who are at work in their places for the conversion of sinners and for the edification of the believers, building them up in the most holy faith. The

POMEGRANATES AND GOLDEN CHAINS AND LILY WORK

indicated the beauty and fruitfulness of the truly devoted Christians, polished and gifted, and richly blessed in their labors, and all united together by the golden chain of endless, redeeming love.

THE PORCH OF THE TEMPLE

was called Solomon's. It was the entrance of all devotees, either Hebrews or proselytes. Its door was never shut, unless during a general national declension. The lame, blind, and beggars came there as a fit place for charity. This porch, or entrance, was overlaid with gold. Christ is the Door.

THE DOOR

into the Temple was made of fir. John Bunyan says it was typical of Christ's body. The opening of the door for an entrance was typical of the rents in His flesh. This sentiment is well taught, Heb. 10, 19-20: "Having therefore, brethren, boldness to enter into

the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the *vail*, that is to say, his flesh." Upon these doors were carved open flowers, denoting fragrance. "I am," saith He, "the rose of Sharon, and the lily of the valleys." "His cheeks are as the beds of spices, as sweet flowers; His lips, like lilies, drop sweet smelling myrrh." These flowers were overlaid with fine gold — they were very precious.

THE TEMPLE WAS THREE STORIES HIGH, and they went from one story to another by a winding stairway. They who live in God's house are not expected to remain all their lives in the lower story of life; we must continually rise, 1 Kings, 6, 8. Ezek. 41, 6-7: "And the side-chambers *were* three, one over another, and thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might have hold, but they had not hold in the wall of the house. And *there was* an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house; therefore, the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the *midst*." The true living Christian must improve his gifts, and develop and expand his powers, and widen his thought and character. Life is a winding way. We have to pass over and around hills and mountains, and along the valleys.

THE GOLDEN CANDLESTICKS

held the candles which were the inward lights of the

Temple. Every man is a candle. He must be lighted to be of use. The candles of the Lord are to be lighted by fire from His altar—holy fire. Any other fire is strange fire, and tends to death instead of life. Examples: Kora, Dathan, and Abiram. Golden snuffers and golden snuff-dishes accompanied the candlesticks. The Christian may sometimes have infirmities which dim his light. Ministers of the Gospel are not wholly free from them. Habits of imperfect and disagreeable delivery may prevent many from seeing the truths they may utter. It is well to have skillful snuffers to remove these damaging characteristics. They should be carefully snuffed. An unskillful hand may snuff them out. The snuff should be carefully hid away in the golden snuff-dishes, and the snuffers kept clean.

THE GOLDEN TONGS

were to convey the fire from the Altar to the golden censer at the table of incense. The incense was to give a delightful odor and fragrance to the air. He who held the tongs must be a priest, and anointed for his work. So must he be anointed and consecrated, and directed by the High Priest, who would give songs and hymns of praise, and exhortations, for the edification of the congregation, that a pure incense may burn, and the souls of the people be sublimed by the spiritual fragrance of the song and praise.

THE TEMPLE PORTERS,

or gate watchers, were to welcome in such as were prepared to enter, and to see that none entered unprepared. They corresponded to Ministers, Elders, and

Overseers of our day. Their excellency consisted in spiritual discernment, a good understanding of the Law, watchfulness, diligence, and courage in the performance of their duty. They had to assume responsibility, both in refusing admission, and in excluding such as became unclean. They had to be Levites, or to have a proper tribal connection with the church to be eligible for service. The porter was to watch, Isa. 21, 11. They were to watch and let Christ in when he appeared knocking at the door of their temples, Luke 12, 36-39.

The charge of the porters was a very responsible one. They had charge of the Treasure-chambers. They were the Lord's stewards. They had charge of the ministering vessels—opening and shutting the gates. They were to look out for thieves. Satan and all his evil band are thieves, and get into the company of worshippers often, and steal. Somebody must watch them and give warning. How much the church is indebted to faithful porters! How important that love and confidence should be reciprocal and abound.

THE MOLTEN SEA

was made of brass. Molten because it passed through the fire in its making. It was nine feet deep, and fifty in circumference, and contained from 12,000 to 20,000 gallons of pure consecrated water, typical of the Holy Spirit. The consecrating baptism of priests and sacred vessels, and of the sacrifices, was from this abundant supply. The Holy Spirit is all abundant, and all sufficient, for the cleansing of His church to-day. This vast sea rested upon twelve oxen, with their

faces looking outward from the centre. The ox is the type of strength; uncomplaining service, patience, contentment with rough fare, and for obedience, and evidently represented the twelve apostles, who, looking out in every direction, bear the story of the cross to all nations. So should the church look and work to-day.

THE SINGERS OF THE TEMPLE,

so far as we can learn, were all genuine Jews or proselytes. The singing of Jesus and his disciples was a part of the Paschal service. These Jews, when the Paschal feast was finished, chanted the 115, 116, and 117 Psalms.

The music in Heaven was true devotional songs. The redeemed from earth could say what angels could not sing. Each company sang a truthful song to the Lord God and the Lamb.

Rev. 5, 8-14: "And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to re-

ceive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever."

They that sung were the redeemed. Their joy was spiritual. They were clothed in white linen—pure.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth." Rev. 6, 1-3.

The Jews, in captivity, could not sing the songs of Zion. They say: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us *required of us* mirth, *saying*, Sing us *one* of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right

hand forget *her* cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psa. 137, 1-6.

When the Lord's people are in a strange land, they cannot sing His songs when judgments, for disobedience, are passing over them.

CONSECRATIONS OF THE HIGH PRIEST.

1. He must be washed in water by immersion.
2. Put on Holy Garments, and
3. Be anointed with Holy Oil.
4. Sacrifice was made.
5. Blood was put on his **RIGHT EAR**, the thumb of the right hand, and on the great toe of the right foot.

Washed, indicating purity. Oil: *type of unction of the Holy Spirit.* Curious Robes, Perfection of Righteousness. All of this ceremony was fulfilled by Christ in Jordan, by John as a Priest.

The High Priest went into the *holiest* alone. Christ trod the wine press for our redemption, alone. Of the people there was none with Him, Isa. 63, 1; Tim. 2, 5. He ascended to the Father alone. Makes availing intercession alone. There is no other name given among men by which we may be saved. The High Priest went in once a year — Jesus once for all, when the veil was rent.

CHRIST

inherited the throne of David, and was anointed in Jordan, when baptized by John as High Priest, when the Holy Spirit descended in bodily shape in His com-

plete fullness, as a dove, and abode upon Him, and His High Priesthood was confirmed by the voice from Heaven, saying: "This is My Beloved Son; hear ye Him."

THE SACRIFICES

were the most important rites of the Jewish Polity. The BURNT OFFERING meant in Hebrew *to ascend, as in smoke or flame*. The offerer was to appear before the door of the Tabernacle, or in the court of the Temple. He laid his hand on the head of the animal while yet alive, solemnly transferring his own sins to the sacrifice, which thus became a type of Christ. He stood with his face toward the Holy Place, and said: "I have sinned, I have done perversely, I have rebelled and done thus," mentioning his sin, "but I return by repentance before Thee, and let this be my expiation." The animal was then slain and burnt upon the altar, its blood having been sprinkled upon the altar and upon the confessing sinner that both might be made holy. The dark column of smoke was an emblem of sin going up to Heaven for pardon, while the burning of the flesh spoke of Christ's sufferings, of Christ as an atonement for sinners, that their sins might find a way to Heaven for pardon.

THE FEASTS OF THE JEWS

were three—TABERNACLES, PASSOVER, and PENTECOST.

The FIRST began on the 15th of Tisri, or the seventh month of the sacred year. In our time, September 15th. It was preceded by the blowing of trumpets, and on the 10th was the jubilee, when atonement was made by a scapegoat sacrifice. Two goats were chosen.

One typified Christ's offering for sin, the *other* of the saving work of the Holy Spirit, who bears away our sins that they may be lost. Because a way has thus been made for all to be free, a day of Jubilee was celebrated, when freedom was offered to every bondman and servant in all the land. If any preferred slavery to freedom, his ear was bored and he remained a bondsman forever. Salvation is offered to all. The time for salvation is limited. If not accepted it is forever lost to him who prefers to remain in the bondage of sin. The

PASCHAL LAMB

was an eminent type of Christ. He ate it with His disciples the last time on the preparation day of His own crucifixion. He was the governor of the feast, and explained the true design of its institution. The wine represented His blood, which would soon be shed for many. The bread represented His flesh, His body, which would to-morrow be broken. He and they were eating it the last time. To-morrow would end the ancient ceremony. He, their Paschal Lamb, would cry out upon the Cross, "It is finished," and the dispensation of divers washings and carnal ordinances would give place to the real and spiritual. Henceforth they would find the Kingdom of Heaven *within*. He would, in the future, come again, by His Spirit, as their comforter, and His table of show-bread would be spiritual food in the inner chambers of the soul. Henceforth, when He would eat the Paschal Supper, He would eat it new with them in His Kingdom.

THE END OF THE LAW.

The Jewish Christians, as well as the unbelieving Jews, by education, and veneration for a system of church government, and of bloody sacrifices; for the pomp and ceremony of altar fires, and priestly service; for their time-honored Temple, and its feasts and songs of praise, with timbrel, harp, and silver trumpet, were slow to see the end of the ritual Law, and continued to kindle altar fires, and the sprinkling of blood of their slain victims, as if the Paschal Lamb had not been slain.

To end the ceremonial Law, and more perfectly to open the way for the complete introduction of His last Dispensation, and at the same time to bring retribution upon a people whose cup of iniquity was full, He permitted Vespacian and Titus to besiege the Holy City, to break down its walls, and to invade and profane the sanctuary; and by fire, and sword, and battering-ram, the venerated temple, which took Herod, with 18,000 workmen, forty years to repair and adorn, was not left with one stone upon another. The scepter departed from Judah, and the ruler's staff from between his feet, for Shiloh was come. The Jews, to whom the Lord from Heaven had sent His only beloved Son to be their Savior, were scattered among the nations, and now no place can be found on the earth for the administration of the typical Law.

God is a Spirit, and they that worship Him must worship Him in Spirit and in truth. He seeketh such to worship Him.

The Tabernacle was always pitched with its entrance

eastward, guarded by the tribe of Judah, of whom Christ was to be born.

When the Temple was built its entrance was towards the East, and whoever stood by the Altar of burnt offering, and looked westward, would have seen, if the view could have been unbroken, the molten sea of Holy water, the candles and lamps, the table of show-bread, the altar of incense, the Golden Candlestick, through the veil, and between the Cherubim over the ark, and extending outward to the West, through the temple, and holy city, and the west gate, his eye would have rested on Calvary—the end of the Law, and when the Lord Jesus cried out, it is finished, and gave up the ghost, and the vail of the temple was rent from the top to the bottom, the look of the High Priest at that moment must have been in the direction of the crucified one, of whom he and all the divers washings, and carnal ordinances, and bloody sacrifices, and the costly temple were types.

THIRD. The Pentecost, or fifty-day feast, occurred seven weeks, or fifty days, after the Passover. It was a feast of thanksgiving for harvest. The first ripe fruits were then gathered and waved before the Lord as an acknowledgment that the fruits of earth come to us by His providence. The Passover prefigured the bleeding Lamb, by whose offering our spiritual blessings are purchased, and His resurrection as the “First Fruits of them that slept.” The disciples waited at Jerusalem for “the promise of the Father,” and the converts of Peter’s sermon became the *first fruits* of the apostolic gospel commission. It was linked to the Passover. It ended the Law as a *thank-offering*.

We are told that when the Jewish sacrifices bled, the blood was caught in a bowl of pure water, so that it would not clot and die. When sprinkled on the repentant sinner, mingled with water, it remained still alive. When the spear entered the Savior's side, there came thereout blood, mingled with water, typical of the essential union of the blood of Christ with the offices of the Holy Spirit, in our cleansing and redemption.

THE

HISTORY OF CHRISTIANITY

TO CONSTANTINE.



THE HISTORY OF CHRISTIANITY.

FIRST THREE CENTURIES.

Christ did not come to the world until the nations were prepared to write His history. Forty centuries came and went before the world was prepared for His mission.

Thirty-two centuries of our race were written up in Bible History before profane history became genuine and authentic. Egypt, Assyria, Greece, Rome, were wrapped in superstition and tradition.

The Lord has ever respected man's credulity. Even His beloved Son would not have His word taken alone in proof of His Divine origin, nor of historic truth. All through the Inspired Writings the law required that "in the mouth of two or three witnesses shall every word be established."

Nebuchadnezzar reigned over 127 provinces. When the Jews were taken by him into captivity, they took with them the Divine Law. A large remnant remained throughout his empire, and were a leaven among the Oriental nations until the Promised Messiah should come, and their Wise Men would follow His Star to His manger.

Three hundred years before Christ, Alexander had compelled the nations of Europe, Asia and Africa to

come under his sceptre, and finding that Daniel had prophesied that he would be the conqueror of Persia, he invited the Jews to take their Sacred Book to any part of his empire and teach it to his subjects.

Under his African successor, Ptolemy Philadelphos, it was translated from Hebrew into Greek, and the Jewish Synagogue was found in the centres of commerce on the three continents, where Jew and Gentile could, alike, every Sabbath day, listen to the reading of the Law and the Prophets. They were thus taught that a Redeemer was yet to come, as the Savior of a lost world. The philosophers of Greece and Rome were undermining the superstitions of mythology, the Oracle of Delphi was hushed, the iron despotism of Rome superceded the Grecian Empire, the temple of Janus closed its doors, while the nations found rest from the sword.

Three historic languages, Hebrew, Greek, and Latin, had become classical, and were taught throughout the Roman Empire.

PALESTINE A CENTRAL PROVINCE.

When the Lord gave the land of Palestine to Abraham by promise, He knew that it would be in the continuous path of caravans from the East to the West, and from it as a centre, His Law could be best taught to all nations.

SACRIFICIAL SACRIFICES.

The Temple, as one of the seven wonders of the world, had for centuries been a center of interest to

philosopher and pious devotee, and year by year, after the Grecian and Roman conquests, especially after it had been rebuilt by Herod, hundreds of thousands, with the garbs and languages of all nations, attended the annual feasts at the Holy City, to witness the bloody offerings and priestly service, all of which pointed to Him who was to be the end of all.

What a wonderful preparation, and conspiring of events, so that the kingdoms and languages of the Earth should be made ready for His coming !

The representative High Priest of the Jews, and the King and Governor representing the Roman Empire, united their councils in condemning Him to be crucified. He died a Sacrifice for the whole world, and that all men, through Him, might be saved.

APOSTOLIC COMMISSION.

Before He left the Earth he ordained twelve apostles, and commissioned them, by His last words uttered, to be His "witnesses to the uttermost parts of the Earth." Some of these were unlearned and ignorant men, as regards this world's wisdom, but were rich in faith and Divine wisdom. Others, as Mathew, Luke, Barnabas, and Paul, were chosen to reach special purposes in the Divine Mind, from among the learned.

CHRIST'S KINGDOM.

Jesus had taught His disciples that His kingdom was not of this world. The kingdom of Heaven was to be found within them.

A wonderful manifestation of His spiritual power

was shown on the day of Pentecost, when thousands of the representatives of three continents, (Acts 2, 9-11), Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes and Arabians, were mysteriously drawn together of one accord to one place, "and suddenly there came a sound from Heaven as of a rushing, mighty wind, and filled all the house where they were sitting." This power broke down stony hearts into conviction and repentance, which, a few days before, had insultingly wagged the head, and sneeringly said to a dying Savior: "If thou be the Son of God, save thyself and come down from the Cross." "His blood be on us and our children."

Three thousand of such people were saved by the cleansing power of the Holy Spirit in one Pentecostal day, as the first fruits of the Gospel, and returned to their distant homes as witnesses of the efficacy of a salvation which was purchased by the sufferings of their crucified Lord.

The apostles were thus anointed and girded in faith and power for their mission, and went forth fearlessly to the great battle against the power of darkness and spiritual death.

A harvest in Jerusalem and in Judea was early reaped. Rich and poor, widows and orphans, Jews and Greeks were melted, by Gospel love, into a common fraternity, and organized into a community. The apostles lost sight thus early of their commission, and devoted their time to serving tables. This comfortable

state of things did not long continue. "As the eagle stirreth up her nest and fluttereth over her young," when they are made sufficiently strong to fly, and scatters the soft down to the winds and leaves them on thorns that they may move out from their mountain nest, so the Lord stirred up and put thorns into that delightful Jerusalem Community of Christians.

The jealous Jews, their first persecutors, bitter toward the new and rising sect, determined to destroy the hated Nazarenes.

Their most able debaters having failed to answer the clear and logical teaching of Stephen, stoned him to death. Philip went to Samaria, and by a miraculous display of Divine power and forcible ministry, brought joy to that city. Peter was imprisoned. An angel opened the prison doors and set him free. The Treasurer of the Queen of Ethiopia, a pilgrim to Jerusalem, was converted and bore the tidings of the Gospel to his Sovereign. Cornelius, a Centurion of Cæsarea, was converted by the Holy Spirit. He had a sound Pentecostal experience at conversion, without the aid of apostle or priest. How it came about without water and without a preacher was a mystery, especially as he was a Gentile. But when Peter remembered that Christ had taught that John, under the Law, "Baptized with *water*," but the time would soon come when they would be baptized with the Holy Spirit, all became plain.

The Isle of Cyprus was blessed with Gospel tidings, and Barnabas, a Levite, became a believer. Phenicia was visited as far as Antioch. The farther they went out, the more remote were they from their persecutors.

Antioch was comparatively a modern city. It was a great centre for commerce, being located near the Mediterranean in the beautiful and fertile valley of the Orontes river, which finds here a channel where the Taurus and Mountains of Lebanon meet, and a gateway is opened for eastern caravans.

Here were the palaces of the Greek Kings of Syria and Roman Governors, and it was the resort of the wealthy citizens of Rome. It was noted for luxury, learning, philosophy, games and races, for scurrilous wit, and its fancy for nicknames. The historian gives this as the origin of "Christian" as a name for a sect of Nazarenes.

Antioch contained about 200,000 inhabitants, and from that time on for centuries was a great centre of influence in the Christian Church.

THE BEGINNING OF THE CONTEST BETWEEN RITUALISM AND A SPIRITUAL FAITH.

During Cæsar's contest for empire, Tarsus, an ancient city in Cilicia, through which Alexander led his conquering forces to the East, and which had been a special point of interest in many historic events, took his side, and, in return for their friendship, was made a free city. A Roman encampment was established there. In learning it rose superior to Athens, and Latin, Greek, and Hebrew, and probably Oriental tongues, were daily spoken in its streets, and boys of rank had superior opportunities for culture.

Such was the native city of the Apostle Paul. He was an uncontaminated Israelite, of the seed of Abra-

ham, not only a Pharisee, but the “son of a Pharisee,” “Circumcised the eighth day, of the stock of Israel, of the Tribe of Benjamin, a Hebrew of the Hebrews.”

His parentage was of the strictest sect of the Pharisees, and while in his native city he mingled with scholarly citizens and government officials, his father being a Roman citizen, his conversation with them was in either Greek or Latin, and in his home circle he underwent a most rigid and careful training in the Divine Law by both parents in Hebrew.

At a fit age he was sent to Jerusalem, to receive higher collegiate culture at the feet of the wise and prudent Doctor of the Law, Gamaliel, where he “profited in the Jews’ religion above his equals in his own nation.”

His earnestness of purpose, his superior intellectual and moral endowments, his conscientious zeal for the faith of the fathers, and his great personal influence, soon made him a member of the Sanheidrim, and a leader in the persecution that came upon the church in the time of Stephen. He willingly held the garments of those who stoned that good man, and thus made himself a party in his murder. He obtained a commission to Damascus for halting men and women to Jerusalem, to be punished for their allegiance to the Christian faith, thus persecuting and wasting the church without measure.

I need not detain you to relate the wonderful story of his conversion. The Lord was dealing with an intellect and will that were to have a far *greater* influence in the world than Alexander, Cæsar, or Napoleon. He was subduing, humiliating, purifying, translating,

infusing a new life and power into an extraordinary man for an extraordinary purpose.

A wonderful nation, with an unexampled history, wedded to their law, customs, and the traditions of their fathers, was to be radically changed from an outward to a spiritual government, from rites and ceremonies to an inward and spiritual worship, from bloody sacrifices of oxen and fatlings, and Priestly service, to faith in the blood of the Nazarene, and to his Priestly service in the soul, from the outward to the inward cleansings, from the honor and pomp of the great temple of the holy city to the temple of our body, to the militant church, and to God's spiritual temple in Heaven, from the Holy City on Earth to the Heavenly Jerusalem above. Noah, Abraham, Moses, David, Daniel were all chosen men to show the Lord's presence, truth, and power, in extraordinary periods of Church history, when He has brought about new administrations in both Church and State.

The Lord did not commit him to the Church to be educated. The apostles, though they had been with Christ personally three and a half years, had heard the gracious words that proceeded out of His mouth, had witnessed His crucifixion, were witnesses of His resurrection and ascension, and had experienced His wonderful spiritual presence and anointing power at Pentecost—still they were slow of heart to believe. They still worshipped in the temple, received the administrations of divers washings and carnal ordinances; so much so that Peter was summoned to Jerusalem for going to the house of Cornelius, a Gentile, and they twice arraigned Paul for teaching unritualistic Christ-

ianity to the Gentiles, and, making their appeal to Paul at his last visit to the Holy city to set aside his unritualistic faith and join the brethren in the temple worship, and enforcing their entreaty by the confession : "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the Law," Acts 21, 20.

No, these men did not reach Christian perfection, nor attain to superior spiritual discernment at the Pentecostal blessing, whatever it was, and the Lord was not pleased to entrust Paul to their teaching. He was, however, made to feel the pressure of Annanias' loving hand on his head, when pardon and blessing came to his soul, and was sent to Jerusalem to be introduced by Barnabas to the apostles, and to bring him into *fellowship* with them.

The Lord did not hurry His work. For three years in the retirement of Arabia Petra, like Moses in the mountains of Sinai, the Lord Jesus, whom he had persecuted, by His Holy Presence and Spirit, opened up to him the Scriptures. He had read the Sacred Manuscript at the school of Gamaliel as an intellectual, unsanctified Pharisee reads them, but then, when the Author was near, and became the life of his spirit and the inspiration of his soul, he was able to look through the veil and see into the glory and beauty of spiritual and Heavenly things. He saw what Christ meant when He cried upon the Cross, "It is finished," and what He meant, the night before, when He brake the bread, and poured out the wine, and ate the Paschal Supper the "*last time*," and said : "When I eat it

again with you, I will eat it new with you in My Kingdom."

When the Lord had prepared His instrument, He gave him a commission to preach the Gospel to the Gentiles—a commission "not a whit behind the chiefest apostles," and yet he confessed it had no water in it. It had no circumcision of the flesh in it. It had no divers washings, nor carnal ordinances.

Passing by Jerusalem, it was fit that he should have a commission from the Church as well as from the Lord, and the apostles were prepared to lay their hands upon him and send him in harmony with the Holy Spirit to the Gentiles. In this double commission will be found the great strength of an organized church and of its relations to its ministers.

THE GENTILE CHURCH.

It was ordained that the Jews should be first to hear the Gospel, but when they turned persecutors, the apostles were sent to the Gentiles. Redemption by Christ was for all people. I have mentioned that, at the dispersion, disciples took the glad tidings to Antioch. Paul and Barnabas "assembled themselves one whole year" in that place, "and taught much people."

This metropolis for commerce, this centre of wealth, of learning, and of sin, then became the central point from which the gospel afterwards radiated for centuries; a church organized in a sound and clear acceptance of Christian faith, and thereafter not easily shaken.

Paul was a lawyer as well as a Christian. He clearly saw, from the beginning, that for Christian work to stand, it must be established by doctrine—by *law*. All his Epistles show this. Read them. He wanted the Spirit (the sensibilities) brought into Gospel life and sanctified. He did not rest there. He labored to have the Soul (the intellect and will), the *entire man* sanctified, 1 Thess. 5, 23. His Epistles to the Corinthians show the intensity of his purpose in these respects, as do all his Epistles.

For twenty-five years he displayed a talent, devotion to his Redeemer, patience in tribulation, love for Jew and Gentile, endurance, constancy, singleness of purpose, opposition from his own people, self-sacrifice, entire consecration, which has been the admiration of all who read his eventful history.

He met Jew and Gentile, bond and free, the philosopher, the historian, the Pharisee and publican, judges, lawyers, Priests and councils, Kings and Emperors, Grecian, Hebrew, and Roman, the contentious Christian, the persecuting bigot, the idolater, the Stoic and Epicurean, whether in Europe, Asia, or on the Islands of the Sea, and was the superior in every conflict. He, by such a service for his Lord, established churches in Asia Minor, Macedonia, Achaia, Italy, and, some think, in Spain, France, and England, upon a foundation that brought forth good fruit for centuries.

These Gentile churches were unritualistic in their acceptance of the Gospel, a privilege granted them by the apostles at the three councils held in Jerusalem on that subject, while in Palestine the Christians were all

zealous of the Law, and continued to observe the Temple worship, Acts 15, 28-29, and 21, 25, until that sacred edifice was destroyed by Titus in the year 70, after which neither Jew nor Christian have been able to find a place for bloody offerings. Christians since that time, who have been instructed according to the Judaizing creed, have continued the Paschal Supper, (with the exception of the bloody offering), and baptism by water, which could be observed in all lands as well as in the temple courts.

THE DESTRUCTION OF THE TEMPLE

marks an epoch in Church history. It was evidently brought about to make an end to the ceremonial Law, the observance of which obscured the purposes of Christ's atoning work at Calvary,—His resurrection, ascension, and return by His spiritual presence in the souls of His people, John 14, 16-18.

This epoch showed the blindness of the Jewish nation, and was attended by a wonderful display of Divine tokens in the heavens above and in the earth beneath. See Matt. 24, 1-35; Josephus Book 6, chap. 5.

Backhouse and Tylor, in their Early Church History of 1884, have given a most touching and graphic account of this ending of the Jewish service:

“Josephus tells us that the siege of Jerusalem took place when the city was filled with Jews from all quarters, gathered there to celebrate the Passover. The crowding together of such vast multitudes produced first pestilence and then famine, which added greatly

to the horrors of the siege. This mighty concourse of people, says Josephus, were cooped up in the city as in a prison, and the slaughter made of them exceeded all the destructions that men or God ever brought upon the world. The number of those who perished during the siege is stated by him at one million one hundred thousand, and the prisoners taken during the whole war at ninety-seven thousand. The tallest and most comely of the young men were reserved by Titus for his triumph; a large number of the captives were distributed among the Roman provinces, to be butchered as gladiators; those who were under seventeen were sold into slavery; the rest were put in chains and sent to work in the Egyptian mines.

“On the return of Titus to Rome, the Senate decreed to him, and to his father, Vespacian, by whom the war had been begun, an extraordinary triumph. Josephus was present, and is not ashamed to employ his pen in describing in glowing language the pageant which proclaimed the humiliation of his country. Gold, silver, and ivory streamed through the show like a river. Purple hangings, embroidery, precious stones, and rare animals succeeded one another. Colossal statues of the Roman gods, borne by men in the richest attire, were followed by long files of dejected captives. Then came magnificent trophies, three or four stories high, representing the battles and sieges of the campaign,—wasted plains, blazing cities, the slain and suppliant enemy, and rivers running through a land devoured by fire and slaughter. But the rarest trophy of all was the spoil of the Temple at Jerusalem—the golden

table, the seven-branched candlestick, and the sacred roll of the Law. Lastly rode Vespacian, accompanied by Titus and Domitian, 'making a glorious appearance.' When the conquerors came to the ascent from the forum to the capital they stood still, and waited until the news was brought that the chief general of the enemy, Simon Bargoras, who had been taken out of the procession and dragged down into the horrid dungeon of the Mamertine, had been slain. Then they pursued their march up to the great national Temple of Jupiter Capitolinus, to offer prayers and sacrifices of milk white oxen to that divinity, and to deposit their golden crowns in the lap of his image. This triumph is commemorated on the well-known arch of Titus, on which are sculptured the golden table, the silver trumpets, and the candlestick. These and the rest of the sacred instruments and vessels were deposited in a magnificent Temple to PEACE, which Vespacian erected; whilst the copy of the Law and the purple veils of the Holy Place were ordered to be laid up in the imperial palace."

There are supposed to be half a million of Malakins and Stundists, Bible Christians, in Russia to-day, who say they have continued in the faith of their fathers from the time of Paul, who refuse to partake of the material Supper, or of Baptism by water. They are descendants from the Christians of Macedonia and Asia Minor. The Waldences, we are told, were of the same type of believers until the time of Peter Waldo, 600 years ago, who introduced amongst them the Supper and Baptism.

WATER BAPTISM

has, in every age of the Christian Church, been a most difficult subject to deal with. It is of both Jewish and heathen origin. The Jews initiated their proselytes by it. There is but little analogy between the usage of Christian Churches to-day and the custom of the early Judaistic Christians.

Dean Stanley tells us that in the first century “some deep wayside spring or well was sought, as for the Ethiopian, or some rushing river as the Jordan, or some vast reservoir as at Jericho, or Jerusalem.” * *

“ The earliest scene of immersion was in the Jordan. That rushing river—the one river of Palestine—found at last its fit purpose. * * The pilgrims approached the spot by night. Above is the bright paschal moon, before them moves a bright flare of torches, on each side huge watch-fires break the darkness of the night, and act as beacons for the successive descents of the road. The sun breaks over the eastern hills as the head of the cavalcade reach the brink of the Jordan. The sacred river runs through its thicket of tamarisk, poplar, willow, and agnus-castus, with rapid eddies and of a turbid yellow color, like the Tiber at Rome, and about as broad. They dismount and set to work to perform their bath; most on the open space; some further up among the thickets; some plunging in naked, most, however, with white dresses, which they bring with them, and which, having been so used, are kept for their winding sheets.”

"The Coptic pilgrims, * * * dart into the main current, striking the water after their fashion, alternately with their two arms, and playing with the eddies, which hurry them down and across, as if they were in the cataracts of their own Nile; crashing through the thick boughs of the jungle which, on the eastern bank of the stream, intercepts their progress, and then recrossing the river higher up, where they can wade, assisted by long poles which they have cut from the opposite thickets. It is remarkable, considering the mixed assemblage of men and women, in such a scene, that there is so little appearance of levity or indecorum. A primitive domestic character pervades in a singular form, the whole transaction. The families which have come on their single mule or camel now bathe together with the utmost gravity, the father receiving from the mother the infant which has been brought to receive the one immersion which will suffice for the rest of life, and thus by a curious economy of resources, save it from the expense and danger of a future pilgrimage in after years. In about two hours the shores are cleared; with the same quiet they remount their camels and horses; and before the noon-day sun has set in, are again encamped on the plain of Jericho."

Such was Baptism in the 1st century. Only one day of the year was thus appropriated—Pentecost (Easter). The above is a remarkable testimony from one of the ripest scholars and theologians in England. He says we can trace it through three centuries; but "gradually the consciousness of this questioning of the 'good conscience toward God' was lost in the stress laid with

greater and greater emphasis on the putting away of the filth of the flesh." He also admits that "the ordinance of Baptism was founded on the Jewish—we may say the Oriental—custom, which both in ancient and modern times, regards ablution, cleansing of the hands, the face, and the person, at once as a means of health and as a sign of purity."

Neander says: "Many of those who joined the church, bringing their Pagan notions over with them into Christianity, sought in baptism a magical lustration, which could render them at once entirely pure. Their longing after reconciliation with God remained covered under a grossly material form, and they sought in Christ, not a Savior from sin, but a bestower of an outward and magical annihilation of it."

This grossly material view marks distinctly the advancing history of the Christian Church. Europe, Africa, and the far East, having missionaries, some from Palestine, and some from Antioch, Asia Minor, Macedonia, and Achaia, were often meeting, and maintained their ritualistic or non-ritualistic opinions by sharp disputations.

In Egypt and in Carthage much difference of sentiment prevailed as time advanced, and no forms of administration being found in the New Testament, the Teachers were left either to go back to the Old Testament for usage, or to formulate new methods to suit their fancy. The consequence has been that no questions in Scripture have led to so much difference of sentiment as baptism,—differences which never can be settled while its observance is enforced. Some twenty or thirty distinctive essentials as regards baptismal

administration come to us in church history, and many modern religious denominations have originated in separations chiefly upon questions of its necessity and form of administration. We can not stop to trace its wonderful history. It leads through fire and inquisition, by the ax and gibbet, and we will look to other early Church interests.

AFTER THE DISPERSION

the church had comparative rest. The Jews were the persecutors of Paul. The Romans, his protectors. When sent to Rome on his appeal to the Supreme Court, with no case against him, his liberty as a prisoner gave him access to persons of every class, from the cottage to the palace. His bonds were understood in Cæsar's household, who joined him in his loving salutation to the Church at Philippi, when he wrote to them from Rome.

Nero was then the reigning Cæsar. History has given him a record. Though Emperor, his name has come to us coupled with infamy. He was devoted to pleasure in all its forms, and conscience being seared, he indulged a desire to witness the grandeur of the flames and rolling columns of smoke surging up from a burning city. Rome was put on fire, and a whole week was burning. Dion Cassius and Suetonius say that Nero was the incendiary, and that while the flames were raging he watched them from the top of a high tower, "playing on the flute the drama of the destruction of Troy."

Alarmed when suspicion was turning toward himself,

he became exceedingly benevolent towards the sufferers, and directed public odium towards the Christians who were objects of envy by the priests and devotees of the temples, and a destructive persecution came upon the church, during which Paul the aged, and Paul the conqueror, was beheaded in the year 67, by order of the tyrant, who a few weeks after was dethroned and imprisoned, and died a suicide. Near a million people perished in this persecution. But the blood of the martyr was the seed of the church, and while they endured persecution, dissensions were healed and hypocrites were eliminated; and when peace came, it came to a purified people.

THE MARTYRS.

Martyrs are witnesses. All true witnesses are martyrs. The strongest proof of sincerity is the sacrifice of life,—hence the word is usually, but not exclusively, applied to persons who have suffered death for conscience sake as witnesses for Christ.

STEPHEN

was the first martyr under the Christian Dispensation. The touching events of his death are too familiar to all for me to rehearse them here.

JAMES THE APOSTLE

was put to death by Herod Agrippa in the year 44.

JAMES THE SON OF MARY, BROTHER OF JESUS, probably was not converted to Christ till after His Resurrection. John, in the year 32, says, “neither did

His brethren believe on Him," and in Matt. 12, 55, the Jews mentioned James, Joses, Simon, and Judas (Jude) as His brethren. He was remarkable for earnest piety, for superior influence among the apostles and disciples when Peter and Paul were called to account for accepting the Gentiles into the church without complying with the ceremony of the Law.

Tradition tells us that "he was thrown down from the Temple by the Scribes and Pharisees; he was then stoned and his brains dashed out by a fuller's club." —(Smith.)

James *the Just* was his distinguishing title, and so great was the condemnation of the people of this cruelty that many, Josephus tells us, believed the destruction of the Temple soon afterwards was God's just penalty for the crime.

PETER'S

life, after the writing of his Epistles 24 years after his visit to the Centurion at Cæsarea, is not clearly indicated in history. The assumption that he went to Rome is not substantiated. It is generally conceded that he was put to death during Nero's persecution, and that he was condemned to the cross. Remembering his Lord, and feeling his unworthiness to die an equal death, he chose to be nailed to the cross with his head downwards.

JOHN,

the beloved disciple, who leaned on Jesus' breast at the Paschal Supper, was at the resurrection and the ascension. He endured a long life of faithfulness in

much peril. He was loving as well as loved. It is supposed he moved from Jerusalem to Ephesus, and during Domitian's persecution was taken to Rome, where his Christian boldness secured for him a martyr's crown; but the cauldron of boiling oil had no power to hurt him.

He was next sent to Patmos to labor in the mines. While here the Apocalypse was written. When Nerva came to the throne he was relieved of his chains, and returned to Ephesus. When, where, and how he died is now unknown. His death is variously recorded from the year 89 to 120. The legends of the church say in his extreme age he was carried to church by his friends, and his sermon was, "Little children, Love one another."

Clement of Alexandria, who wrote about the end of the second century, gives a beautiful story of his life. "Listen," he says, "to a tale, which is not a tale but a true history handed down by memory, respecting the Apostle John: When on the death of Domitian, John returned from Patmos to Ephesus, he made circuits through the surrounding regions, here to appoint overseers, there to set churches in order, there again to ordain such as were signified to him by the Spirit. Coming one day to a city, [supposed to be Smyrna,] he saw a young man, strong, and of a pleasing and earnest countenance, and turning to the overseer, said: 'I solemnly commit this youth to thee in the presence of the Church and of Christ.' When the Apostle had departed, the overseer took the young man home with him, watched over, instructed, and in time baptized him. But when this was done, imagining that the

divine seal which had now been set upon him would be a complete protection, he relaxed in his care and guardianship. Having thus obtained premature liberty, the young man fell into the company of some idle and dissolute youths of his own age. They first enticed him with luxurious entertainments, and at last prevailed upon him to accompany them in the nightly depredations by which they were accustomed to supply themselves with money. By degrees he became as daring as any of them, and having once turned aside from the right path, and like a hard-mouthing and powerful horse, taken the bit between his teeth, he rushed headlong to destruction. Possessed of a commanding spirit, and foremost in every bold and dangerous enterprise, he was at length chosen captain of the band. After some time the Church in the city, needing assistance, sent again for the Apostle. When he had settled the matters on account of which he came, he said to the overseer, 'Come, now, give up the charge which the Savior and I committed to thee, in the presence of the Church.' The overseer was at first confused, not understanding what John meant; but when the Apostle told him that he spoke of the young brother whom he had committed to his care, he groaned, and bursting into tears, answered: 'He is dead.' 'Dead!' exclaimed the Apostle, 'and how did he die?' 'He is dead to God,' was the reply; 'he fell into bad company, and became a robber, and has now with his followers taken possession of yonder mountain which is to be seen from the church.' On hearing this, the Apostle rent his clothes, and said, 'It was a strange way of keeping guard over a brother's soul whom I left

under thy care ; but let a horse be brought and some one be my guide.' Without a moment's delay he rode off just as he was. On coming to the mountain he was arrested by the outpost of the band. 'Lead me to your Captain,' said the Apostle. The sentinel did as he was directed. The Captain, who was on the watch, saw the Apostle coming, and recognized him. Overcome with shame, he turned and fled. The good old man, forgetting his years, followed with all his strength, crying, 'My son, why dost thou flee from me, thy father, old and unarmed ? Fear not, there is still hope for thee. I will account to Christ for thee. If need be, I will willingly endure death for thee, as the Lord did for us. Stand ; believe that Christ has sent me.' At these moving words the robber stood still with downcast eyes, and then trembling threw down his arms and began to weep bitterly. The Apostle coming up embraced him, and with many compassionate words, led him away and took him back to the city ; nor did he depart until he had restored him to the Church."—(*Backhouse & Tylor.*)

LUKE

was a native of Antioch, where he studied medicine. He is accredited with being a skillful painter, so say late writers. He does not appear to be a Jew, for he is not "reconed of the circumcision." We do not know when, where, or how he was converted. The prime question was, "Is he converted ?" He traveled much with Paul, whose health was precarious and demanded medical attention and companionship. When

Paul's life ended, we lose sight of Luke. His authorship as the third witness for Christ shows how devoted a student he had been in learning the history of the life and sufferings of Christ.

MATTHEW,

who left all and followed his Divine Master, was probably a Roman Knight, and a person of wealth and credit. Such persons were usually selected to superintend the collection of revenues. The traditions of his life are too uncertain to accept as authentic history.

We can discover from these Scripture biographies how dimly we are permitted to see the beginning and end of these remarkable lives in a remarkable period of the earth's history. No doubt the Lord, foreseeing the weakness of men in their inclination to direct their devotions and perform pilgrimages to consecrated places, and to worship His devoted witnesses, threw a shadow over their history as a protection to His cause and the honor of His name.

CHURCH GOVERNMENT.

The apostolic succession by consecration and laying on of hands has long been tenaciously urged as the true and legitimate test of the genuineness and legality of claim to any organization to be called a CHURCH, by Roman and Greek, and generally all Episcopal authorities.

They say Peter and Paul were Bishops, and there must have been a succession by laying on of hands from Bishop to Bishops from then till now, making an unbroken genuine succession, to establish church organization. All religious organizations having this ancestral succession are *Churches*, while all other religious organizations are but Societies, Associations, &c.

They assume that when the Apostles organized a Church, *one man* was consecrated and placed over it as a Bishop or Superintendent, under the advisory care and counsel of a Superior at Jerusalem, Antioch, Alexandria, Carthage, Rome, or Constantinople. This assumption recognizes a one man power in church government.

Much investigation has been made by modern Biblical students to determine the merits of this question, and the result has been altogether favorable to the opinion and usage of the Friends, that where two or three spiritually minded persons are met together for communion and worship they may be a Church, Christ having accepted them into His fold as the Bishop who is Head over all things to His church, and to whom the gathering of the people is to be.

Arthur Penrhyn Stanley, D. D., late Dean of Westminster, has probed the history of the Apostolic churches as effectually as any man of any age, and though he was a high official in the English Episcopal Church, he has given a fair and candid opinion on the subject under consideration.

When the Apostles established churches we do not find Presbyters, Elders, Bishops, Superintendents, or Overseers, (for each means either) in the *singular* num-

ber. Several were usually designated for the management of the congregation. Men are esteemed because of merit, and in both Church and State, a one man power, a favorite becomes a leader without appointment or authority to be such.

Dean Stanley says: "It is certain that in no instance were the apostles called 'Bishops' in any other sense than they were equally called 'Presbyters' and 'Deacons.' It is certain that in no instance before the beginning of the third century the title or function of the Pagan or Jewish Priesthood is applied to the Christian pastors."

"The long and fierce controversy between Presbyterianism and Episcopacy which continued from the sixteenth to the first part of the nineteenth century, has entirely lost its significance. It is as sure that nothing like modern Episcopacy existed before the close of the first century, as it is that nothing like modern Presbyterianism existed after the beginning of the second. That which was once the Gordian knot of theologians, has at least in this instance been untied, not by the sword of persecution, but by the patient unravelment of scholarship. No existing church can find any pattern or platform for its government in those early times."

"The Bishop in the second century, when first he became elevated above his fellow Presbyters, appears for a time to have concentrated in himself all the functions which they had hitherto exercised. If they had hitherto been co-equal Bishops, he gradually became almost sole Presbyter. He alone could baptize, consecrate, confirm, ordain, marry, preach,

absolve. But this exclusive monopoly has never been conceded." * * * "Deacons became the first preachers of Christianity." * * * "Women as well as men were enrolled in the order." These are bold words for Dean Stanley to utter. But we will draw from him more. In speaking of the gifts conferred by Christ to the Church, he says: "No permanent order of ministers appears in that spiritual kingdom of which He spoke on the hills of Galilee, or on the slopes of Olivet. The twelve apostles whom He chose had no successors like themselves. No second Peter, no second John, no second Paul, stepped into the places of them who had seen the Lord Jesus, and if their likenesses have been seen again in later times, it has been at long intervals, few and far between, when great lights have been raised up to rekindle amongst men the expiring flame of truth and goodness by extraordinary gifts of genius and of grace."

It is gratifying and encouraging to find so much refined truth brought out by such capable and honest scholarship. But I must draw on him once more. In treating of the vestments of ritualistic churches, he says: "We do not deny that in those early ages there were many magical and mystical notions afloat. In a society where the whole atmosphere was still redolent of strange rites, of Pagan witchcraft, and demonology, there is quite enough to make us rejoice that even the mediæval church had, in some respects, made a great advance on the church of the first ages. What we maintain is, that in the matter of vestments, as in many other respects, the primitive church was not infected by these superstitions, and is a witness against

them. They are incontrovertible proofs that there was a large mass of sentiment and of usage which was not only mediæval, not hierarchical, but the very reverse; a mine of Protestantism—of Quakerism if we will—which remained there to explode, when the time came, into the European Reformation. They coincide with the fact which Bishop Lightfoot has proved in his unanswerable Essay, that the idea of a separate clerical priesthood was unknown to the early church. They remain in the ancient Roman Ritual, with other well-known discordant elements, a living protest against the modern theories which have been engrafted upon it."

It would be a sad mistake if, while the Professors of Cambridge and Oxford, and the Deans of the realm, are proving Quakerism, apostolic and vital to a pure Christian faith, a Society that has been proven by crucial tests, should go back to the middle ages to find better ways.

ERRONEOUS THEOLOGY OF THE SECOND AND THIRD CENTURIES.

Converts from Greek and Roman scholars were predisposed to reduce Christianity to systematic theology, borrowing their analysis and logic, from the speculative theories of that age.

The great purpose seems to have been to define, accurately and philosophically, the term *Logos*, or Word of God. Six different definitions developed as many theories. (1) He was defined the "World, Soul, or universal reason—a pantheistic idea. (2) A God-given power, impersonal, and especially bestowed

upon Jesus Christ—so held by the Dynamists. (3) An emanation from God, or *Æon*, personal, but not eternal—so many of the Gnostics taught. (4) The Son of God, begotten of Him before all ages, but not eternal—Arianism. (5) A manifestation, development, or evolution of God, the Son being virtually identical with the Father—so the Patriconians and Sabellians held. (6) The Son of God, personal, eternal, consubstantial with the Father—the Catholic doctrine.”—(*Blackburn*).

While the Church had rest from persecution, the defenders of these theories indulged in earnest, and often angry, discussions in defense of their favorite systems, but when persecution came, acrimonious debate was hushed.

THE LEARNING OF THE AGE.

Ptolemy Philadelphus distinguished his reign in Egypt by a vast manuscript library at Alexandria, the new city, which became a collegiate centre. In time the Egyptian Christian church became distinguished for its learned men. I have already spoken of Antioch, Jerusalem, and Tarsus. Rome was the Capital of the Empire. Athens, Corinth, and Philippi were centres of great importance. Though Rome had said Carthage should die, and Scipio Africanus had left her smoldering in ruins, yet after a century had passed Christianity said Carthage shall live, and from each of these centres, with all the force of eloquence, rhetoric, and philosophy, the claims of Christianity were arrayed

against the superstitions and idolatry of Greece, Egypt, and Rome.

But no sooner had the church relief from persecution than false doctrines and heresies arose, chiefly growing out of the Platonic, Jewish, and Oriental philosophies.

Alexander, Athanasius, St. Anthony, Sabellus, and Arius were distinguished in the events of the third century; Simeon and Cyril in Jerusalem; Origin, Pamphylius, and Eusebius at Cæsarea; Ignatius, Theophilus, and Lucian at Antioch; Polycarp at Symrna; Justin Martyr and Hypolitus at Rome; Pothinus and Irenæus at Lyons, and Tertullian and Cyprian at Carthage. These were the historic champions of the first four centuries.

Near the end of the third century, Arius of Alexandria, a man of superior natural endowments, described by Blackburn as "tall, austere, learned, eloquent, fascinating, but proud; artful, restless, and fond of disputes." He assumed that "if the Father begat the Son, the Son had a beginning of existence," hence there was a time when "the Son was not." That time was before all worlds, and the Son was the Creator of them all, but yet He was a creation of God. He was made "from what once was not," or from nothing, and yet is to be worshiped as the first born Son of God.

These unitarian sentiments regardless of Moses' warning: "Secret things belong to God, but those which are revealed belong to us and our children," presuming to expound the secrets of the Most High, stirred up all Christendom, and when Constantine

declared the Empire the defense of the Christian faith, and thus dethroned Paganism, he found the Bishops in all parts of his Empire arrayed in angry dispute about this heresy. There were able and eloquent men on both sides.

He wisely determined to call a council of all the Bishops at Nice, east of Constantinople, in Asia Minor. Every thing was planned in kingly style. He offered to pay all expenses of travel, but some preferred to walk all the way. There were three parties, the Arian, the Middle, and the Orthodox. They met in the Palace. Blackburn says: "The Emperor was clad in his purple robes, attended by a few unarmed Christians. The assembly rose; he blushed, walked modestly up the aisle, and stood before the little throne until the Bishops gave him the sign to be seated. He seemed as the Heavenly messenger from God to such men as those Copts, the Monk-Bishops, Potammon, Paphnutius, who had come up from the deserts of the Nile, one-eyed and ham-strung, their every look and limp reminding their brethren of the late persecutions. There were others who 'came like a regiment out of some frightful siege or battle, decimated, and mutilated by the tortures or the hardships they had undergone.' One man came from a people Galarius could not persecute; he was Theophilus, Bishop of the Goths.

"Eighteen Arians presented their creed. It was caught and torn into shreds. The cause of Arius was given up on the spot."

The following Creed was formulated to express the prevailing sentiment of the Council:

"We believe in one God, the Father Almighty,

Maker of all things visible and invisible ; And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten, that is, of the essence of the Father, God of God, and Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made in Heaven and on Earth ; who for us men, and for our salvation, came down and was incarnate and was made man ; He suffered, and the third day He rose again, ascended into Heaven, from thence He cometh to judge the quick and the dead ; and in the Holy Ghost."

After much discussion, this creed was adopted "with loud acclamations," and with this disciplinary addition : "And those who say there was a time when He was not, and * * * He was made out of nothing, or out of another substance ; or the Son of God is created, or changeable, or alterable, they are condemned (anathematized) by the holy Catholic and apostolic church."

The books of Arius were burnt. He was banished ; and the Council of Nice ended. The Orthodox faith was sent out to the churches and down to coming generations. The Emperor gave the united Bishops a farewell supper, and they returned to their several fields of labor.

Time has not permitted me to rehearse the sufferings of Christian men, women, and children under the cruel persecutions of Domitian, Trajan, Marcus Aurelius, Septimus Severus, Maximin, Decius, Velerius, Aurelian, and Dioclesian, nor of the periods of rest and decline when at rest, under Vespacian, Nerva, Hadrian,

Commodus, Caracalla, Elagabalus, Gallienus, Claudius II., Tacitus, Probus, and Constantine.

I may not now show how, step by step, those in spiritual authority assumed greater and yet greater prerogatives, and how jealousies grew up among rival Bishops, which ultimately separated the Greek from the Latin churches; the East from the West; nor to trace how insidiously corruption and abuses, pomp and ceremony, came in as primitive purity; Christian life, and love, and power went down.

The more we can study the Great Exemplar, His teaching, and administration, its adaptation to all people in all ages, eliminating what is hurtful and useless, and embracing what is essential and practical, the more effective we shall be in fields of labor, at home and abroad. Let us not forget that we are still to be His "witnesses to the uttermost ends of the Earth."

NEW TYPES OF FAITH

WHICH ORIGINATED DURING THE SECOND AND THIRD
CENTURIES.

During the second and third centuries a belief became general that the souls of men, on leaving the body, enter into an intermediate state until the Resurrection, when their condition would become eternal, either in happiness or misery. Many assumed that the righteous would be released from this state a thousand years before the general Resurrection, and explained Rev. 6, 9-11; Rev. 20; and the Millennium on this hypothesis. They regarded them, while in this

condition, as anxious for a release, and fit objects for the prayer of their surviving friends. Origin indulged in much speculation on the subject. He conceived the idea that this intermediate state was for the cleansing and more complete preparation of the soul for the holiness of Heaven.

The Doctrine of Purgatory was a natural result of this speculative sentiment, and was afterwards turned to the pecuniary advantage of the priesthood. While these doctrines received the credulity of many, we find no support for them in Holy Scriptures.

The above doctrine was supplemented by another—the opposite : That the salvation of the living could be aided by the prayers of the departed Saints. The Virgin Mary was assumed to have superior efficacy in this respect. The Bishop of Alexandria (Peter) called her “Our holy and glorious lady, Mother of God, and ever Virgin.” It was not long till worship was offered to her, and the second commandment broken. Some assumed that she was taken to Heaven without tasting death.

THE WORSHIP OF RELICS. The memory of the martyrs was sacredly treasured. Handkerchiefs stained with their blood were preserved as having a sanctifying influence. Later on relics of the Cross were sought. Credulity was easily imposed upon. In 326 Empress Helena, Constantine’s mother, made a pilgrimage to Jerusalem, when nearly eighty years of age, to visit the sacred places in the Holy Land, and there to perform her devotions. It is said, while there, she was led by a dream to the spot where Christ was crucified. A search discovered the sepulchre and the

three crosses, which were subjected to a miraculous test to determine which was the middle cross : "A lady of Jerusalem was lying at the point of death. The Bishop suggested that all three crosses should be applied to the dying woman. The first two produced no effect, but at the touch of the third she rose up before them perfectly healed. The identity of the true cross being thus determined, a portion of it was encased in silver, and committed to Macarius, to be kept at Jerusalem ; the remainder, together with the nails, was sent to Constantine, who inclosed it in his own statue, which stood in the forum of the city, on a column of porphyry, and fixed some of the nails in his helmet. He had the rest wrought into a head piece and bit for his horse, and used them in his wars."— (*Backhouse & Tylor.*)

From this time superstition exerted a controlling influence in Christendom. Fasts and Feasts were multiplied East and West, so that nothing was omitted that would subordinate the people of the Empire to the controlling influence of the Bishops and Priests. While in Russia I found that Holidays were so well distributed through the year that the calendar could not be changed from Old to New Style without setting aside some sacred day. All were too holy for any to yield to the calendar.

While Origin at times saw clearly that "He who considers that Christ, our Passover, is sacrificed for us, and that it is his duty to eat of the flesh of the word," never ceases to keep the Paschal feast. He who can truly say "We are risen with Christ to sit with Him in Heavenly places," is always living in the

season of Pentecost; yet he was ready to fall in with the current ritualism of the day, and concede that a majority of believers do not come up to this standard, and "Require some sensible memorials to prevent spiritual things from passing altogether away from their minds."

Socrates, the historian in the Fifth Century, in reviewing the decline from Apostolic teaching, says: "Men have altogether lost sight of the fact that when our religion superceded the Jewish economy, the obligation to observe the Mosaic Law and the ceremonial types ceased."

EDUCATION

in that day was dependent on pagan schools, and home teaching and influence were brought to bear against the idolatrous customs to which they were exposed. They seem not to have found it practicable before Constantine to establish schools under Christian teachers, yet we may safely infer that a Christian college was sustained in Alexandria. In the fourth century, instructions were given relative to the preparations of the neophyte for clerical orders, in the *Apostolic Constitutions*. They say: "Let the catechism be taught before baptism, the knowledge of God, the Father unbegotten, and of His only begotten Son, and of the Holy Spirit. Let him learn the order of the Creation, the course of Divine Providence, and of the successive dispensations; why the world, and man, the citizen of the world, were made, and of what nature he himself is."—(*Psychology.*) "Let him be taught

how God punished the wicked with water and fire, and how He has, in every generation, crowned His saints with glory; how His Providence has never forsaken mankind, but recalled them from time to time from error and vanity to the knowledge of the truth, bringing them back from slavery and impiety to liberty and godliness, and from death eternal to everlasting life. After this he must learn the doctrine of Christ's Incarnation, Passion, Resurrection from the Dead, and Assumption, and what it is to renounce the Devil, and enter into covenant with Christ."

During the third and fourth centuries, especially the latter, a strong tendency was shown to an ascetic life. Persecution may have induced it. A desire for distinction and to reach Heaven by penance and good works were the chief influences which induced them to favor celibacy as an evidence of superior sanctity, and to abstain from meats. Monks and Nuns had their advocates among Presbyters and Prelates, so that when martyrdom at the stake and by wild beast was ended, the anchorite and recluse became self-sacrificing witnesses for Christ, forgetting His prayer to the Father, "I pray not that Thou shouldst take them out of the world, but that thou shouldst keep them from the evil," Jno. 17, 15. The anchorite life will not make witnesses for Christ "to the uttermost part of the Earth," nor enable them to "preach the Gospel to every creature." Mark 16, 15; Rom. 10, 18; Acts 1, 8. Many instances are given of monastic self-abnegation, which are painful to think upon, showing as they do

the great mistake we may make in supposing that salvation can be secured by our penance rather than by the suffering on Calvary.

EARLY CHRISTIANS OPPOSED TO WAR.

“The opinions of the earliest professors of Christianity upon the lawfulness of war, are of importance; because they who lived nearest the time of its founder were the most likely to be informed of His intentions and His will, and to practice them without those adulterations, which we know have been introduced by the lapse of ages.”

“During a considerable period after the death of Christ, it is certain, then, that his followers believed he had forbidden war, and that, in consequence of this belief, many of them refused to engage in it; whatever the consequences, whether reproach, or imprisonment, or death. These facts are indisputable: ‘It is as easy,’ says a learned writer of the seventeenth century, ‘to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war.’ Of all the Christian writers of the second century, there is not one who notices the subject, who does not hold it to be unlawful for a Christian to bear arms; ‘and,’ says Clarkson, ‘it was not till Christianity became corrupted, that Christians became soldiers.’”

“Our Savior inculcated mildness and peaceableness; we have seen that the apostles imbibed His spirit, and

followed his example; and the early Christians pursued the example and imbibed the spirit of both. 'This sacred principle, this earnest recommendation of forbearance, lenity, and forgiveness, mixes with all the writings of that age. There are more quotations in the apostolical fathers, of texts which relate to these points than of any other. Christ's sayings had struck them. *Not rendering, says Polycarp, the disciple of John, evil for evil, or railing for railing, or striking for striking, or cursing for cursing.*' Christ and his apostles delivered general precepts for the regulation of our conduct. It was necessary for their successors to apply them to their practice in life. And to what did they apply the pacific precepts which had been delivered? They applied them to war; they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted: They referred expressly to the same passages in the New Testament, *and from the authority and obligation of those passages*, they refused to bear arms. A few examples from their history will show with what undoubting confidence they believed in the unlawfulness of war, and how much they were willing to suffer in the cause of peace."—(Dymond.)

We have now reviewed a very instructive period of Church History. It is well for us to get back to the fountains of Wisdom, and to the Law and Testimony of our crucified and risen Lord—our Great Exemplar, that we can discover whether we are vainly worshiping Him, teaching for doctrines the precepts and traditions of men, or are accepting the last Will and

Testament of our Lord without additions or dimunitions:—"the faith once delivered to the saints."

The scholarly research of the present generation has done much to disrobe the Church of many vestments which were thrown over it in superstitious ages. Professing Christians assimilate to each other as they discover gospel truth, and become sectarian as they diverge from it. Let us all press forward in hope for the day when "the glory of the knowledge of the Lord shall cover the earth, as the waters do the sea," and "when the lion and lamb shall lie down together."

ERRATA.

On page 21, 7th and 8th lines from top, for “a ransom purchased by the gift and offices of the Holy Spirit,” read, *and by which the gift and offices of the Holy Spirit were purchased.*

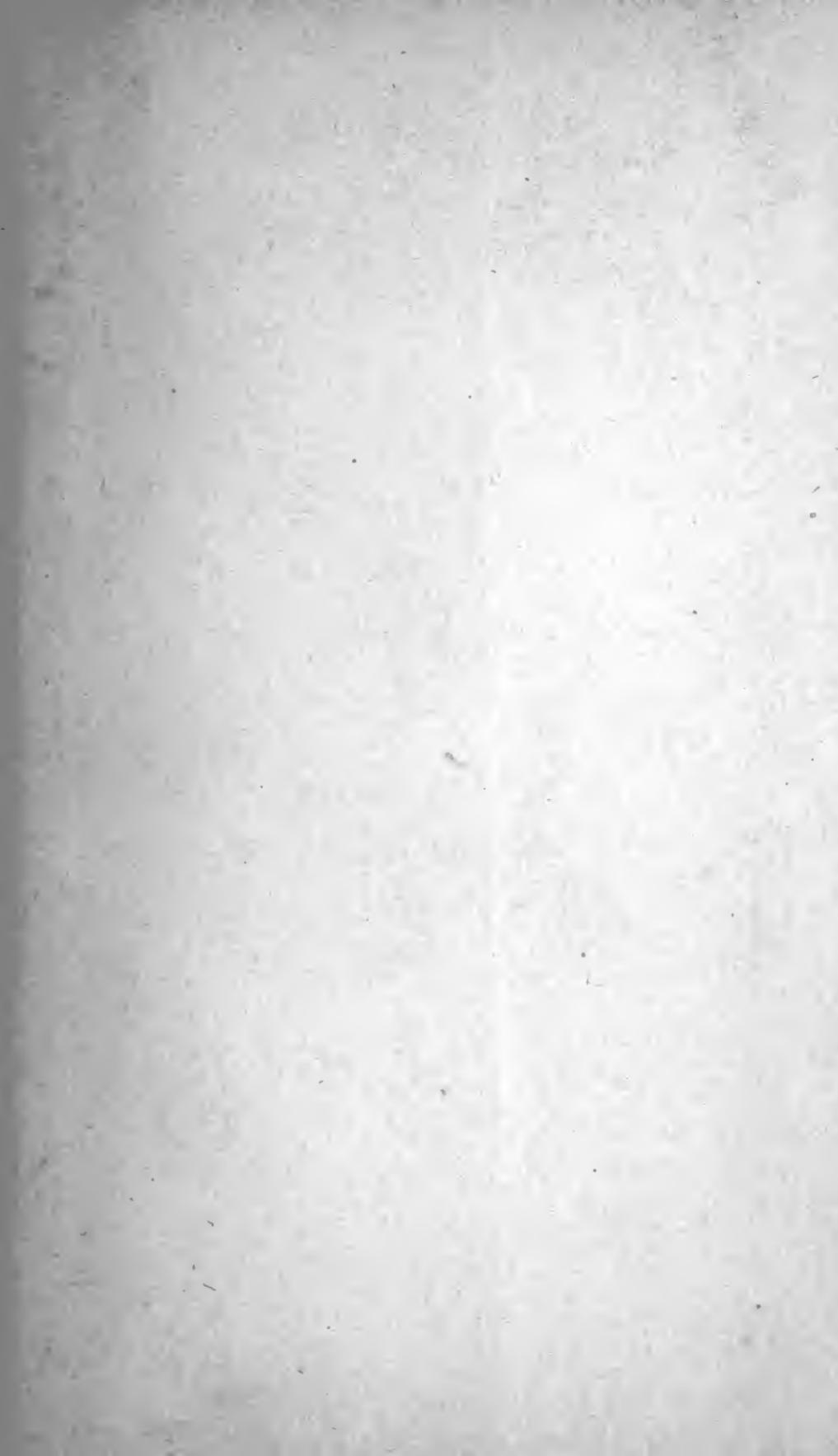
On page 69, 5th line from bottom, for “it refers,” read, *they refer.*

On page 83, 10th line from bottom, for “but that he doth,” read, *but he that doth.*

On page 103, 6th line from top, for “CONVERSATION,” read, CONVERSION.

On page 131, 8th line from top, for “Ornam,” read, *Ornan.*





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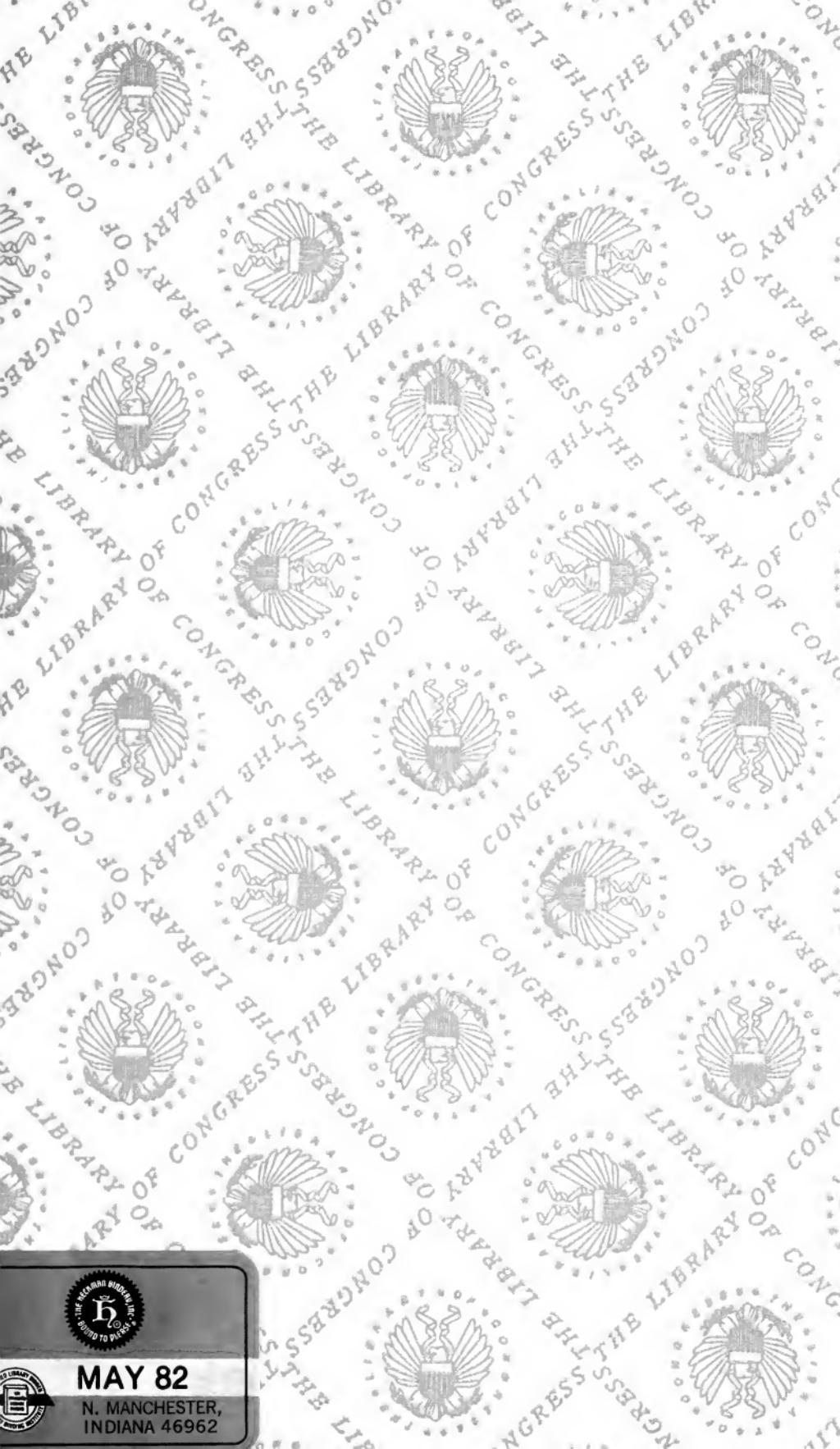


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